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ORIGINS OF DEMOCRACY

OR

RISE OF THE COMMON MAN

Being a Treatise on Social Evolution From Babylon to the Bastile, Culminating in Sovereignty of the People

TEXAS CHRISTIAN UNIVERSITY LIBRARY

BY

JOHN HUBERT GREUSEL

America's noble ideals, symbolizing the uplift of mankind, did not originate in 1776; but instead is the cumulative inheritance resulting from thousands of years of sufferings and sacrifices on part of all men, back even to the Stone-Dawn. This volume sets forth the social evolution of Man, from the period of the Unrisen Savage, upward to you, today.

(This book is Volume I of a series of five, depicting history of common man down the centuries, viz.: Volume I, "In Antiquity"; Volume II, "Roman Republic"; Volume III, "Roman Empire"; Volume IV, "Mediaeval"; Volume V, "Modern Period.")

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1923

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AUTHORITIES

The story of the "Rise of the Common Man" has heretofore never been tempted, in detail. That task the present writer has essayed, but fficulties beset him on every side. Whole libraries of annalists, chroni-ers, historians, tell of kings, but the cause of the common man has been retchedly overlooked. In the face of mountains of books it seems a azardous assertion to set up that there is a lack of proper information. et not long ago the learned Bonnemaire, in an introduction to his history the French peasantry, makes this significant remark: "Je ne crois as, qu'il existe a cette heure en France un homme, qui sache, au vrai, uelle fut, depuis le temps des Gaulois jusqu's nos jours la situation du and nourricier de la patrie." Or, "I do not believe that there is any ne in France at the present time who really knows something about the tuation of the great supporter of the country ever since the time of the auls."

The list of 396 books following served the author as foundation for s work; but the writer does not thereby imply that the works named re his "authorities." In tracing the evolutionary historical significance modern Democratic institutional history, the word "authority" is tirely misleading. No writer commands such "authority" that a passage om his book is necessarily an ultimatum. The science of Democratic stitutional history is too new; the work remains to be done; the present riter has plowed only a few furrows; let Americans of the future carry . The "references" given cover works that Greusel found most useful, her on account of their "original sources" or on the strength of their ggestiveness. However, all is relative, and it is therefore important to ow that innumerable other "authorities," would unquestionably supply ta of acknowledged value. But the present author having spent five years the "Rise of the Common Man" drew his studies to an end; forced to serve for more leisure an elaborate investigation into the social and litical institutions of various periods, bearing on Democracy. Inciden-lly, Greusel adds: It is not inconsistent to remark that the present author equently differs with conclusions in some of the works adduced among s "authorities." The list follows:

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lams, Growth of the French Nation
lams, John, Works (Vol. IV)
lams, Mediaeval and Modern Hist.
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Book of the Dead

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Breasted, Hist. Ancient Egypt
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Cutts, Mediaeval Scenes and Characters
Dalrymple, Memorials and Letters, James I, Charles I
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Davis, Book of the Dead
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Davis, Mediaeval and Modern Europe
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Dods, St. Augustine's City of God
Doerbel, Selected Monuments of Germany
Dore, Old Bibles
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Wright, New Century Book of Facts
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Yule, Cathay and the Way Thither
Zeller, Francis I
Zimmer, Hist. Roman Law
Zonares, Annals

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PREFACE

ORIGINS OF DEMOCRACY

The Theme Outlined: "Greusel's Historical Perspective"

THIS book, bearing the title "Common Man in Antiquity," is one of a series of five detailing the rise and progress of the Masses, otherwise history of the "Common Man," from Babylon to the Bastile. The survey aims to set forth the debased condition of the masses in various periods from remote times, but more important still, emphasis is placed on all manner of collateral forces—social, political, religious, intellectual—that in cumulative progression have furthered the forward march of the Common Man. This first volume tells of Ancient peoples around the Mediterranean; in succession, separate books sum up the cause of Common Man in the Roman Republic, Roman Empire, Middle Ages and Modern Era; cumulating in the trial of the Democratic experiment on an immense scale in France and in America.

The shelves of libraries are freighted with innumerable books on the dignity, high estate and proud life of kings, prelates, philosophers, military and political leaders. But so far as the present writer knows "Origins of Democracy or History of Common Man," in five volumes, is the only study of its kind dealing in a broad analytical as well as synthetic way with a huge accumulation of detached facts documented against a very long background of certified individual authorities, ancient and modern. Though the series is cumulative in interest, yet each book is written as a unit, complete in itself.

Reasons why a sustained historical work on this most interesting as well as dramatic subject—the rise of the masses—has thus far been neglected, is a matter of individual conjecture. Has not the historical pamphleteer of Democracy, much welcomed by Americans, gained a vogue

by over-emphasizing mere isolated and more or less inconsequential "facts," rather than concerning himself with cause and effect, in a wide historical evolutionary way? You cannot see the forests on account of the leaves.

It is, however, just as easy to think in centuries as it is to think in hours. Therefore, if this series of books helps to bring into view those larger and heretofore unsuspected sources of Democratic perspective that properly belong to the centuries, a gain will be made. History of the masses is a seamless web, a stream flowing on and on, a story that never ends; and while the narrative may be interrupted when or where you will, in this series at least we offer a tapestry on whose many-hued surface appear innumerable figures of slaves, prison pens, vagabonds, kings, priests, thieves, shipwrecks, wars, famines, pestilence, villeins, craftsmen, adventurers, tyrants, guild-masters, pirates, saints, sinners, down the ages—influencing for good or evil the life and destiny of the Common Man. We find the Common Man in the pit. We see him crucified, again and again. We meet him under all manner of horrifying conditions, brutalized by man's selfishness, bound to the wheel, starving in dungeons, or heading a forlorn hope in a hunger-strike against his masters. We behold the Common Man, down the ages, dying a thousand deaths, but his reincarnated spirit remains to take up a new fight for freedom. Also, over and over again, we find him rising above his class and then in turn becoming on his part an oppressor of the poor and lowly, the newly risen autocrat, recently recruited from the servile class, now repeating conditions that formerly had made his heart sick. It is the old, old story. But concealed behind this moving procession of human misery, wretchedness, starvation and death, nevertheless we find broken glimpses of the larger life symbolic of the hope to be, the true Democratic impulse, otherwise a desire for natural justice, man for man.

And thus the strange and puzzling tale unfolds down the long black record of centuries. In the end, the Common Man must win his cause; little by little, in each century he does win; and in these books we show you not only why but how.

If you have read as far as this, it may dawn on you that this series, "Origins of Democracy," might well serve as an introductory to the history of the United States. For, while Americans have been taught that in our favored land was reared a temple dedicated to freedom and equality for the Common Man, yet it must not be overlooked that the founding fathers were but continuing and applying stored-up experiences inherited from older peoples, tendencies toward Democracy that had come down the centuries. Although you may not know it, our American national foundation contains many a blood-spattered rough-hewn stone, quarried hundreds of years gone by, by the hands of slaves, in Egypt, Italy, France and England. These stones, brought across the sea, found a place in the foundation that supports our proudest modern belfries—where to-day ring the bells of liberty.

As a counterpoise, take England's Democratic evolution. Her path led across broken roads and over many a bloody battlefield dedicated to equality and liberty. Over there, the Democratic ideal has been a matter of century-long, very slow evolution; England started without a pattern and grew up from nothing into the greatest political and social fact since the disappearance of the Roman Empire. To understand the evolution of Democracy, then, we should find out how much we inherited from a hundred and one, nay a thousand and one, contributory sources, out of the forgotten past.

In an imperfect way this book is a condensed account of outstanding phases of "knowledge" in various eras; but the direct application centers around the cause of the Forgotten Man, not in any customary political sense but in the larger elements of fellowship, freedom and popular education—otherwise evolution of Democracy.

We concede that the steps toward evolution of Democracy that are here presented in a direct, rapid manner came about in a tortuous and fragmental way. Also, it is well to remember that, despite conventional belief to the contrary, "dramatic unity" does not exist outside the pages of historians of genius—to which role we lay no claim.

To make history "interesting" the common practice is to hand over the crystallized result of a thousand lives to one chosen leader. The present writer, endeavoring to avoid this false condition, does not measure episodes by days or years, but on the contrary has sought dramatic interest in an examination of the social transformations wrought largely through sufferings of the human mind. In the conflict of man against man or man against Nature, the gruelling struggle has necessarily disclosed various evolutionary stages through which human ideals of progress have passed as a continuous process throughout long periods of time. We aim to think of evolution of Democracy in centuries, rather than in petty units of men's brief individual careers. Or, borrowing a phrase from Keary (Dawn of Hist., p. 3), we begin our researches by an examination of those arts and faculties that, "within recorded time have conspired to bring about Civilization as a continuous process." More especially our inquiry has to do with the century-long, exceedingly slow, liberation of the masses through growth of knowledge and the spread of the idea of moral responsibility of man and nation. Nor has the present writer any socialistic or economic propaganda to set forth.

Our simple purpose, then, is to present the social condition of the masses in various countries, ancient and modern, then to dwell on elemental factors such as crude science, commerce, voyage, discovery, political forms, that directly or indirectly have forwarded the cause of the masses; otherwise, the evolution of Democracy on a broad-bottom foundation. Therefore, we need not, as each turn of the story unfolds, stop to remind the reader that the strides we summarize are by no means continuous, or, for that matter, have we not told the last word. Throughout early periods of man's history are immense stretches of time of which there is no record, outside the pages of geological and allied sciences; but with these highly technical phases of man's life and progress we do not deal in this book. Also, the very word "pre-historic" involves in one sense a confession of theory and supposition. We learn of a time when this earth was covered with a deep blanket of ice and discover in ancient val-

leys marks left by glaciers; and in a much later geological period we find, far inland on tops of high mountains, sea shells and other vestiges of pre-historic ocean life, left there when the waters receded. For that matter, man is the only animal that progresses, in the sense that the word is customarily used; though at that, man's progress may be more or less an illusion, yet man tenaciously holds to the idea that he is going forward through the ages. Shivering apes, Huxley advises us, will huddle around a dying fire, creeping closer and closer as the embers grow cold; but never in all the centuries, says Huxley, did it occur to any ape to rekindle the fire by throwing on a log of wood.

Democracy equals the cooperation of all classes, and as between the wise man and the beggar, in the end the beggar inherits the wise man's toil. Do you doubt it? Explain then this enigma: Edison sits in his cell and beats his brains out, inventing the electric lamp—and the vagabond in the park reads by the kindly light of the Edison lamp. The whole story is there: cooperation, the down-reaching of intellect, the up-reaching of poverty; all sharing the fruits called Democracy.

However, we are confronted by the man with the literal mind. He wishes to know exactly "when" Democracy began. It is difficult for him to grasp the impressive idea that Democracy is a growth; he has been led to believe from his books, that Democracy was a matter of this or that charter, parchment or battlefield. Therefore, he demands something definite—a name, a year.

* * *

Self-preservation; how the Dog undertook to guide the Man back to the Mother Land, and what the Man found at his journey's end.

Last night, I dreamed a curse had fallen on the human race; and, little by little, all that we know of invention—and discovery, as applied to invention—was lost to mankind. Along a trail all but obliterated by the detritus of ages, I picked my lonesome way over the uncharted mountains, back to the Mother Land.

Had it not been for my dog, I never could have made the journey; and long before I reached the end my spirit grew older than the black rocks scattered along the frightful trail. I went so far that the ruins of Grecian Troy were still modern; the second Troy underneath was even of our own day; and fragments of a third Troy beneath the two, seemed of yesterday.

I had been thinking of the wonderful world of invention, so characteristic of modern life, and had been musing on Edison's relative place, as against other inventive geniuses of all time; but at last, weary of fruitless comparisons, I began to realize that the historical argument might be varied indefinitely, to no final purpose. Some other test, and that a decisive one, must be used. But the question was, What was that test to be? I had about made up my mind that History is silent, her scroll a blank, when a strange thought came winging into my mind:

"If I only knew what my dog knows, all would be clear. The dog is man's most ancient and honorable friend and companion; he stood beside our race in the remote age when man first emerged from the human swarm that was nameless and naked."

As I sat thinking along this line, tonight, before the grate fire (my dog at my feet before the hearth), my dog and I began talking quite confidentially; and my dog said to me very clearly—of this I am sure—and I report his exact words:

"Master, when you say that man seeks his satisfactions in food and drink, clothing, a roof over his head, diamonds, pearls, automobiles, telephones, bonds, real estate, you are merely enlarging on the ancient fisherman with his net, the pastoral Jew with his flocks and herds, the old Teutonic hunter with his war-club and his knife."

Force of circumstances brought evolutionary necessity; the centuries shaped the problem, and passed it on in the form we behold around us today.

"Master, in the stupendous wreck of time that has intervened since my great-great-great ancestors came out of the wolf pack to live with man, fire, food and self-preservation are still the essential facts of Civilization,

come down to us from the primeval beast-man. Without these elemental ideas, there would be no forward march for human history. All else is non-essential, merely the embroidery of life.

"Master, I will tell you the truth about this invention business. I was there, and I know. It is all very well for you to talk of the telephone and other modern wonders, but, believe me, you are on the wrong track.

"Come with me, and I will lead you back to the beginning; yes, to the greatest invention and inventor of the ages."

Surprised not only at what my dog told me, but also at his exceptional use of words, I asked for his reasons, and he immediately replied, very clearly:

"In these modern times, master, to develop an idea, there are all kinds of reference books, laboratories, and experts within easy reach. A few dollars, and the chemist tells you this or that, the model-maker is at work, the iron foundry supplies the castings; besides you have the wheel, the wedge, the lathe and all manner of other tools. But in the time I tell of man had no tools, did not know what iron is, had no stored-up knowledge, and there was no place he could find anything written down. He was face to face with a vast unknown world inhabited by ghosts and by wild beasts.

"Yet some of the greatest ideas of the ages came out of empty hands. This being true, were not the unknown savages superior to modern mechanical geniuses? It is one thing to develop an idea as a brute-man in the howling wilderness, wholly another matter to live in a world of tools and books.

"In short, if you wish to make the test, come with me, tonight, and I will lead you back; yes, prove to you what I say is a fact. I know the road over the mountains. My sense of smell is acute, my eyes are sharp, and I will hunt out and carry you back over the true trail that leads straight to our midnight Mother Land, from whence we all came, 200,000 years ago."

"And what will you show me? Come, this is no fool's errand."

"I will show you, master, the real beginnings of Civilization. For one thing, there is the original gift of fire and the original gift of food.

"Master, do you realize that there was a time when man did not know how to make the earth bring forth harvests? It may seem strange to you, but there was even a year in which this prodigious idea was unknown. Yes, I will take you back to this first wonderful seed-sower.

"And I will lead you to the tent of the first savage mother who did finger weaving. It is woman's contribution to the history of Civilization. I was there, and I know.

"Finally, master, we will go to the jungle and find the man who made himself first king of the wild beasts. I will not tell you now what his plan was, but if you are interested, leave all to me. The question is, Will you go? You can readily see that no mere man could possibly be your guide on this dreadful journey, for no man has the chart that I have in my brain. You see, once more, I was there and I know. It is all still preserved in my instincts. Come, are you willing to make the test? Any mere man would be afraid of losing his way, but I will go with you into the deepest abyss, till we stand once more in the desolate land of the Unrisen Savages, whose bones are now sometimes found embedded in the flints and marls of ancient river beds."

I was just about to ask another question, in reply to this astonishing speech, when to my surprise the hands of the clock, of their own accord, began turning backward at so swift a rate that one hundred years passed in a few seconds. A curse has fallen on our race; all that we know of Civilization is being retraced. All comforts, all signs of progress, are rapidly going out of the world.

The electric light of a sudden disappears, to be replaced by an oil lamp, that in turn by a tallow candle, next by a torch, and finally my room is heavy with shadows; and in place of the glowing home-hearth and the smoke up the chimney, I am lying before a small fire, I know not where, but some place out in the wilderness.

A moment before that, when the books flew off the shelves, I concluded that we must now already have traveled about 500 years in time, or well into the 1400's, before Gutenberg invented movable type.

The hands of the clock kept turning backward, and I see galley slaves tugging at the oars, and conjecture that the mariner's compass is no longer known, for the boats stand close to the shore. We must be back to the time of the Phœnicians, several hundred years before the birth of Christ.

I now believe that the earth is flat, and that if I walk too far in one direction I shall fall into the abyss and never return. We all live in tents, like gypsies, and the people around are dark-skinned and their beast of burden is the camel; goats feed on the hills, palms wave near by, although I am sure I did not see them a moment ago.

"Master, do not fear; I will lead you back over the old trail," came the reassuring voice of my friend.

Before me like a dream rises Babylon, for seventeen centuries the Rome of the Asiatic world; and I see the barbarian hordes come down like wolves, sweeping away and breaking the great Hittite power.

The dog leads on, here and there strikes a blind trail, but comes back; and before us is Assyria which, after a few moments of grandeur, vanishes in the common wreck, and with it pass those wonderful city builders from the Karan Valley, in Persia.

We see glimpses of their gods and temples, now lying in ruins around us; and the lonely owl hoots at the midnight moon.

We catch dissolving views of the Semitic invasions, in the midnight of time, from the Upper Euphrates; of Sargon, mightiest monarch of his day, a veritable King Charlemagne, as told in the library of old Nabondius.

Look again. The dog slowly leads along the blind trail. Nippur, the Holy City, passes like a dream; now it is a seaport, but in our later day a crumbling ruin, deep under the soil, and at least 125 miles inland. Such are the almighty changes of time.

My brindle bull terrier that I saw a while ago sleep-

ing beside the hearth has also changed. He begins to take on the aspect of a wolf; his fangs and expression are ferocious; his legs lean and long; his hair matted and dark; his terrible eyes gleam like coals in the night; but he comes up, licks my hand, and shows me that he is still my friend and protector.

His senses have grown infinitely acute and he sniffs beside ancient water courses, as though he were now entering a land very familiar to him.

We are engulfed in infinite solitudes; we call to the dog now and then not to go so fast.

Unexpectedly, Mesopotamia, the Mother Land, rises before us—home of strange religions, agriculture, irrigation, wedge-shaped writings on baked tiles, telling of old races and old glories, now vanished from the world.

* * *

But as the centuries come and pass swiftly, in reverse order, back into the remote past, the curse has fallen; one idea after another is perishing. Yes, before us is the hour when man is to forget how to write, and tradition takes the place of the indented sun-baked bricks.

Here, we uncover the crude beginnings of ideas preserved to us in the Psalms, as known to the Twentieth Century, come down from these strange age-old traditions, for many thousands of years.

* * *

My dog strikes off on a long journey over the low lying sand dunes. We travel for days, resting now and then under palms; we cross wide waters, and we face cutting gales of sand; at night we fairly freeze in the desert that was intensely hot at noon.

But we press on till before our surprised eyes Egypt rises in grandeur, under the domination of a race crossed with blond, blue-eyed people of Negroid blood.

Long before ancestors of Father Abraham fed fat flocks in pleasant valleys of Asia, this ancient Egyptian people, the color of cinnamon, built the Pyramids and carved the rock-tombs; and we see tens of thousands of slaves working under the lash for many years; but all this rises and passes in a few moments, for the curse has

fallen. The clock must run backward to the beginning, and men are to forget one by one all the contributions of invention, art, science, education, even civilization itself.

These Egyptians knew the principle of the arch, and other glories of the builder's art, but all is vanishing in the night closing around us.

The trail grows fainter. My faithful dog confusedly retraces his tracks this way and that, over the sand dunes, as though for a moment he had lost the trail.

* * *

I know not where we went next, for the path was broken by many low-lying hills and strange valleys, where palms waved.

Unnumbered centuries glided one after another into oblivion.

My dog has become a wolf, snarling defiance at the wild pack in the jungle, and turning to me with blazing eyes as much as to say: "Master, I will defend you with my life."

We pick our way back through unmarked years and we see savage women planting corn, but the curse is thick, and we are at the very place where men forget how to make the earth yield food.

It is a stupendous loss to mankind.

And with it go ten thousand years of incessant battling with starvation; and starvation is now ahead of the race, man against man, man against beast.

Facing this catastrophe, I now realize in a blinding flash how utterly childish, yes what toys are the overrated telephone, the wireless, the automobile, and all the others.

And as for ribbons of silk, of which we are so proud; the steam engine, and other Twentieth Century wonders, what after all are they but so many baubles checked up against food and life?

Facing the prodigious problem of self-preservation, no man dare now roam freely but must stay close to his own chosen hunting ground, where he knows he will find roots, nuts and fruits, which in turn he gnaws like an animal.

We are now far beyond this happy period.

In the curse that has descended, our domesticated animals, the goat, the ass and others, leave their fields and are seen no more.

But the dog is still man's faithful companion. I have no fear.

* * *

The trail is clearer now; the dog knows it well; his eyes flash, his scent is keen, his stride is strong.

The Mother Land rises before him, like the sight of an old friend.

His deep-mouthed bay hurls defiance at the wolves in the jungle.

All night, branches break around us and we hear screaming, as battles take place between wild men and wild beasts.

A terrible fear creeps into my heart.

I hear the oldest elemental sounds, the tumult between man and beast, to the very death.

At dawn, we move forth carefully, in our hand a stone maul.

We are now on the very borderland between savagery and prehistoric man.

A black day is before us. Man, in the stupendous curse that has engulfed him, is to lose still another of his noblest ideas, the art of weaving from bark and fiber.

The only way he now can cover his nakedness from the cold is with skins of beasts.

In this moment, the fruits of thousands of years of persistent experimenting vanish; for the art of finger-weaving is at once one of the elementary as well as one of the greatest inventions; the basis of our domestic arts, coming down to us from the dawn, and continuing till the time of the disappearance of the spinning wheel, late in the Nineteenth Century.

As the years run backward with incredible rapidity, by the uncounted hundreds and thousands, there comes a black day when man forgets how he made pottery, even in its simplest form by daubing mud around willow and curing the wet clay in the blaze of the sun.

Oh, day of wrath! Precious knowledge gone out of the world; and man now tears his food raw, or with

difficulty chars it in a hole in the rocks, by adding a few hot stones.

* * *

My wolf-dog ranges freely, taking up strange trails through the jungle.

In immense vistas of time out of Arabia came the gift of bronze, and out of Armenia the gift of iron; bronze first; and both are now to perish.

In man's progress up from savagery, and the gloom beyond that stage, he tipped his arrows with a bit of iron, ahead of his use of flints.

It is now clear that those tribes that did not understand, or never learned the crude secrets of smelting, remained behind in the race of life.

And now the dog leads us to the last of the fire-workers, smelting their bits of ore, and when these stupendous ideas vanish into the midnight of gloom, man suddenly finds himself no longer king of the beasts.

Long before this, he utilized flints, but now even this is forgotten and he stands face to face with black, defiant Nature.

His hair grows long on his body and his forehead recedes like that of the gigantic apes that howl in the jungle near by.

* * *

We now enter the plutonian shadows of that terrifying time called the "Stone-Dawn," wherein piles of rubbed stones, buried deep in the ancient river beds, prove the "utterly unrisen savage."

My dog sniffs out caves black with time and leads me there—his old shelters, as well he knows.

We see on the walls rude drawings depicting battles between man and the sabre-toothed tiger, the gigantic reindeer, and the mammoth.

From this moment we pass into that starless abyss in which in truth there is no longer track or trace of time.

Filled with superstitious fears, the savages fall on the sand, at the sound of thunder, or the lightning's flash.

Man is to become as the dumb brute—is to lose his invention called language.

LIBRARY

He speaks now by means of incoherent syllables; squeaks, barks, moans, howls, and utters other frightful sounds, helped by motions of his hands, arms and body.

I look for some explanation and see no smoke-plumes over the savage camps in the distance.

On this tremendous day of tragedy for the human race, the secret of the utilization of fire is to pass utterly away.

Man now tears his food raw, hunts with a sharp stick or a stone, and is not to be distinguished from the beasts in the jungle.

Everything is going fast in the tremendous wreck of time.

His mind is darkened by a thousand strange fears.

He sees the sun go down and the swift night of the tropics come creeping up, to people the jungle with new terrors.

The stinging cold, over night, freezes his blood.

He huddles in his cave, or in some casual tree, and having no occupation for mind or body and no way of making a light, he falls into the habit of sleeping throughout the long night.

The first streaks of light bring back warmth to his torpid body.

No wonder that, to his haunted mind, the sun is looked upon as the source of all life.

He is a sun-worshipper ages before he had any other form of religion.

The generous sun, warming his half-frozen body, is to him indeed a god.

All this time, year after year, his great struggle is against starvation.

To have enough to eat is the beginning and the end of all battles with the beasts, as well as with beast-men of his own kind.

Cannibalism is practiced for food.

The brute-men keep close to the great rivers to insure a supply of fish, the easiest obtainable food, which is devoured raw, like unto the beast.

We are now back to the age of the prehistoric fisherman; for man's first calling was to steal from the sea.

He was a fisherman tens of thousands of years before he tilled the soil.

* * *

My dog begins acting strangely. He does not always come at my whistle. When I stroke his head, he glares at me in a wild way. The hair on his back, from his neck to the root of his tail, stands out like a stiff brush.

* * *

My dog comes and goes in a mysterious way; and a terrible fear creeps into my heart.

One night, I waited a long time for him, but he did not return. Had he returned to the wolf-pack?

I stood alone in the unbroken wilderness. I waited for three days and nights, in dismal terror, but he never came back.

My old faithful friend, long the nightly companion of my camp fire, the dog that had helped me hunt, and replied to my whistle, and stood ready to defend me with his very life, on this day I say, when the very sun died in the sky (that is, the secret of fire being lost), the dog finding the ashes cold and no camp fire after nightfall, went back to the old wild pack in the jungle; and that was the saddest day of all, for now this historic beast that we call Man stands utterly alone, on one side the destructive forces of Nature, on the other the ferocity of wild beasts.

* * *

Surveying this tremendous panorama with all its black brooding shadows, overarching into the midnight of time and eternity, I behold before me the primeval brute-man, the elemental Unrisen Savage. Against him, now I match the inventive genius of Edison, with his phonograph; Marconi, with his wireless; Copernicus, with his theory of the solar system; Bacon, with his empirical inventive idea; Bell, with his telephone; Howe, with his sewing machine; McCormick, with his reaper; and all other masters of inventive triumphs.

Before us stands the greatest inventive genius of all time, this brute-man; the man with the one fundamental invention in the story of life, legendary or recorded.

The beast-man used his invention to protect his own life and to supply himself food.

Self-preservation is the first law of nature; and self-preservation, in this midnight of life, means food against starvation.

Hunger and self-preservation are thus but twin names for one and the same fact.

That is to say, it is the "survival of the fittest."

And in the world before us, "the survival of the fittest" is the beast that kills the other beast. And the invention before us made man king.

* * *

No other invention did so much to change habits, yet the bow and arrow was invented when there was absolutely nothing in the world to go by—no lathe, no theory of forces, no stored up knowledge.

Yet in the face of this gigantic void, mind triumphed over matter, the brain against the beast.

With the bow the brute-man brought into play an extraordinary combination of contradictory forces, all working for self-preservation. It is marvelous, to think that he could work it out. Beside it, all modern inventions are child's play.

The brute-man drew to his ear, or to his heart; the flexible rush-string replied in exactly the opposite direction to the curve of the bow; the arrow was fixed between the two inflexions at a point in the direct path of the right line, the fingers let go, bow, rush-string, and arrow replied to eye, brain and muscles—and killed the enemy.

What a stupendous invention to come out of the midnight of time!

For thousands of years, nay, for tens of thousands, thereafter, the bow continued to be man's supreme tool for the propulsion of missiles in the chase or in war.

Great battles were won by archery—Agincourt, Crecy, Poitiers—what wonders the ash, the cornel tree, the horn of the goat, the wood of the orange and the palm performed.

It is a fact that as late as the year 1814, at the siege of Paris, Bashkirs in the Russian army carried chain-mail bow cases and quivers.

* * *

We have had nothing since the very dawn of applied intelligence on this earth, as significant as the bow and arrow.

Modern silk weaving, exquisite pottery, printing presses, the law of gravitation, the molecular theory of gases, the theory of star-dust, the understanding of the true nature of comets, the profound scholarship that uncovered the Glacial Period, the mind that charted, on paper, the inter-relation of all forms of life, as set forth in the theory of evolution—all these conceptions of the human mind, applied to invention and discovery, as the proportion may be, significant as they are, wonderful as they are, are but child's play before the prodigious idea issuing from the mind of an Unrisen Savage, 200,000 years ago, in the "Stone-Dawn" of time—the bow and arrow, which satisfied the first law of nature—hunger and self-preservation.

My dog just before he disappeared, had led me face to face with the primeval savage who conceived this idea.

It came about like this: I saw a savage walking along the beach, in his hand a supple stick.

He flipped a pebble, quite by accident. It flew with great force, hitting another beast-man on the forehead.

The man that was struck fell dead in his tracks.

The thing was done in a twinkling, and the man with the stick drew back in surprise.

From my hiding place, I could see him looking over the stick as if it were a magic stick. He spent an hour or more gazing at it from one end to the other. He was deeply engrossed in thought, and it was clear that his mind was clouded.

It all came to him suddenly, like an inspiration.

He had the great clue.

I saw his brute-face alight with the glow of reason, and I saw him reach for a branch on the river shore, and bend the stick into a rude bow.

As by a miracle, he grasped the idea of coordinating the opposed individual forces of his arm, his eye, his muscles; the reed bending one way, and a rush-string in an opposed direction.

In the very nature of social evolution, certain fundamental inventions and discoveries can be made but once.

The profound triumphs of Bacon along the empirical idea of invention, magnificent as they are, have in no sense been as important in transforming human habits as has been the one inspirational idea that came to us when a nameless brute-man, away back there in the human swarm, emerged from the plutonian shadows long enough to give to our race its first and greatest chance for self-preservation.

* * *

I looked around for my dog. I heard him howling with the wolf pack in the jungle. I was now alone face to face with wild nature, had reached the void in time when man had not even yet made friends with the wolf dog.

Of a sudden hope returned. I broke a supple cane from the wild tangle beside me, threaded it with a reed, shaped a few arrows, which I pointed with a rough stone, by grinding, and decided then and there to take my chance of life and death, along with the brute-men howling in the wilderness.

The bow and arrow was my only friend, against all the cannibalistic brutes, as well as against imminent starvation.

It all came to me, unexpectedly. I was myself, and still I seemed another man, too.

I whistled again, and waited for the dog. To my surprise, I found that I myself was the Unrisen Savage.

* * *

At that moment, I felt something pushing my arm. I looked down and rubbed my eyes.

I had fallen asleep before the fire, and my faithful dog was licking my hand.

"Well, old fellow, we have been on an exceedingly long journey, and I know you were positively there at

the beginning and we both realize now what was the greatest invention in the history of mankind. Otherwise, we would not be here to tell the tale. I was the Unrisen Savage, you were my first faithful friend."

"Master," he plainly replied, "a dog is always your friend. Is it not true?"

And I stroked his silky brindle coat and was obliged to concede that my faithful dog had spoken the truth—and in addition had taught me some wonderful things.

Of a sudden a strange idea came over me. The brute-man falling on his face before the lightning's flash, the brute-man alone in the jungle, beating back with stone maul or bow and arrow the snarling wolf pack, the brute-man alone in the face of Nature back in the Stone-Dawn —is none other than your own old-self; for in you still abide the ancient fear of ghosts and hunger.

TRUE DEMOCRACY

Hoarsely and rudely I sing of Democracy,
Divine Democracy, sublime in simplicity,
In whose realm majorities assume no scepter of rulership;
Where freedom no warrant gives to iron hands;
Where the man on horseback finds no field;
Where deadly dullness dwarfs not;
Where the nobly born exemplify nobility in noble deeds;
Where politics means the science of freedom,
And the politician stands for individual sovereignty in personal domains;
Where reason is law and individual will king in its own realm;
Where tricking trade gives way to transfer fair and free.

Where true Democracy inspires the heart
There she is sovereign,
He is sovereign,
You are sovereign,
I am sovereign.
The line 'twixt mine and thine is clearer;
Each is master of himself, ruler of none, co-worker of all.
Without violence or vexation or villainy,
(Children of Restraint and Authority),
Each is lord or lady of the soil that yields dear life,
Enjoying each the vie in doing good,
Like flowers in an enriching field,
By doing the best for himself and burdening none.
Hail, true Democracy!

— Jo Labadie.

CHAPTER I

Beginnings of Common Man

Rise of Common Man based on growth of general intelligence and spread of ideas of moral obligation, man for man, nation for nation.

Should the day ever dawn on which the real history of evolution of Democracy is written, that story will be found to be a record of sufferings of the human mind far more than the human body. From the time our brute-ancestry of the aboriginal tribes beat the jungles with sticks and stones against wild beasts, unnumbered centuries have passed into oblivion marked by blood-lusts, slavery, wars, king craft, scaffolds, prison-bars, branding irons, miseries that cried to the very stars; yet still the struggle of man against man has continued the rule of social cannibalism down almost to yesterday.

Therefore, to estimate justly the fragmental story of the rise of the "Common Man" is more an appeal to vision, than to formal facts as customarily set forth in conventional texts on politics; at best, the history of the masses, on the side of historical evolution is less a tale of actual achievement than of inspiration for the future. Study the centuries up from barbarism, and you find that the rise of the masses merges its identity with flesh and blood protesting against starvation and rags; and while the actual record has long since perished unnumbered centuries ago, we doubt not that the man who first dreamed of freedom was himself a slave, even as the last man who is yet to speak up bravely for freedom will still be a slave. Or as Herbert Spencer phrases it: "No one can be perfectly moral till all are moral; no one can be perfectly happy till all are happy; no man can be perfectly free till all are free."

The long lonesome trail, back through barbarism and beyond savagery to that remote uncharted first Risen

Savage, covers infinite voids of time, how long no human being is able to say. But this great central fact we emphasize, here and now, this first Risen Savage got up off all fours and stood erect on two legs, leaving his hands free to serve his mouth or to fling stones at enemies in the jungle. Between the Risen Savage and the Babylonian myths of tribal origins is a blank of prehistoric development variously estimated at 100,000 to 250,000 years, as judged by human bones and flints found buried deep under the drift in the ancient river-bottoms.

Here, then, is where our History of the Common Man should start—on that supreme day. And we should count it a very great day indeed, and we should sound his name afar; but he had no name, this first Risen Savage, and he had no language except squeaks, grunts and barks, and like the ape roamed through the jungle at will, seeking food, murder in his heart.

It is clear that as the generations come and go this earth is filled with misery, rags, starvation, famine and death.

We are going to give you the pith and marrow—just why historical evolution is so slow and is always accompanied by waste and ruin.

The real reason is that thus far man has never found a way to save himself from his own.

Man has saved himself from lions, tigers, snakes; has built strong houses to defy hurricanes; has invented shoes to protect his feet from sharp stones; has invented what we call methods of agriculture, to safeguard himself from starvation. But when will come the day on which man is to save himself from the ignorance and brutality of his own kind?

* * *

In intelligible form, man knows little of his terrifying struggle up from early conditions of life on this earth; the record has been lost.

We said a moment ago that when we refer to the evolution of Democracy we are not talking of an economic problem, much less a political problem. We are

speaking of flesh and blood, in conflict with flesh and blood. During unnumbered centuries, the social, religious and political system was built on spears and on chattel slavery.

Up to yesterday it has been customary for national historians to dwell on the glories of powerful monarchs and to ignore the struggles of the masses. We concede at once that this was not based on prejudice; on the contrary the attitude of the conventional history-writer tends to show that the rise of the Common Man is explainable largely as a coincident, and therefore to an extent unsuspected, by-product.

Customary usage for unnumbered centuries was the branding of human beings, as property of their masters, thus forcing the masses to realize the infinite degradation that accompanied the curse on the brow of labor. The much-boasted civilization of Greece and Rome, to say nothing about antecedent types throughout Antiquity, was founded on human slavery; while many forms of villeinage down through the Middle Ages into the Modern Era (after 1500 A. D.) continued to give archaic aspects to social, religious and political forms throughout Western Europe.

Trace your ancestry back a few centuries and you will find your forefathers serfs of the glebe, or back farther still, out-and-out slaves, perhaps captives in war; or, your ancestor pulled an oar as a galley-slave; or, he was branded on the forehead with a hot iron, and an indelible purple dye was run on the raw wound, in order to make the scar doubly conspicuous when healed; or, perhaps, your ancestor was a slave in a temple of the pagan gods, the property of priests, who at their own will dragged him to the altar, stuck a knife in him, and let out his life's blood as a sacrifice to the god of fertility in the superstitious hope, let us say, that the long drought would be broken and the stunted corn survive the blight.

Very many allied types of slavery will be discussed in this book: Economic, religious, military, political; making clear that there are no short cuts to social evolution, no method whereby the human race may be lifted en masse to higher planes of living. For example, in Scot-

land down to the end of the 1700's, coal and salt miners were condemned to life service, underground; in France, as late as 1789 there were upwards of 150,000 serfs of the glebe; in Russia, liberation of the masses even in crudest political form was deferred till 1861; between 1680 and 1700 English slave traders through private buccaneering expeditions as well as through certified corporations patronized by royalty itself, landed on the shores of America 300,000 black men, kidnaped on the west coast of Africa; while between 1700 and 1787 English slave ships herded 610,000 human chattels in Jamaica alone. However, the African slave trade was also vigorously pushed by Dutch, Portuguese, Spanish and French traders, as well as by the English; hence a conventional and obvious phase of social evolution should not be set forth in a censorious way, but on the contrary should be treated as a formal fact, even as a doctor might discuss a case of smallpox. In 1788, Parliament voted Pitt down when he tried to abolish the slave trade. Through exertions of Wilberforce, Clarkson and others, slave trading by British subjects was made illegal, but was not finally abolished in her colonies till 1833; in the French colonies, 1848; in the Dutch colonies, 1863; and in Brazil, 1888. However, the Arab slave trader, for centuries a familiar figure, still plies his nefarious traffic in interior Africa. The total number of negroes kidnaped in the African slave trade since the 1500's, by various so-called Christian nations, is unknown, but set by authorities as high as 90,000,000; and of this record the recent atrocities of King Leopold of Belgium against slaves in the rubber forests of the Congo zone (cutting off hands and the infliction of other atrocious penalties) is but a mere belated detail. When we add that the evolution of Democracy necessarily involves an examination not merely of phases of slavery of the body but likewise demands a survey of slavery of the mind as well as calls for a record of slavery of the spirit, throughout infinitely long reaches of a desolate Past far beyond Babylon, we hold ourselves amply sustained in our belief that the evolutionary tendency toward even our present crude form of Democracy has been marked by supreme sacrifices, amongst all

peoples and in all lands. To make the record large enough would take us from far Cathay to the steeple of the church around the corner. On the contrary, much of the story is missing. Of the cost in blood, in treasure, and in torture, man against man, nation against nation, only the merest items have survived the vanished centuries. In intelligible form, man knows little of his terrifying struggle up from barbarism and antecedent types of social, political and religious degradation. The record has been lost.

* * *

Behind all the funded facts of Democracy, behind all the individual selfishness that has been the urge of progress, we shall yet find a spirit greater than the facts themselves.

Do not deceive yourself. These repeated declarations of independence for our race, this striking off the shackles of the slave set forth with an air of great finality in each generation, are merely petty phases of the larger and longer social evolution—and with innumerable variations will be announced again and again for unnumbered thousands of years to come. And in the train of the whole gigantic experiment is dragged evolution of Democracy. In what direction, pray? Despite mountains of documents, profane or inspired, the "social end," no human being knows, to this hour.

Therefore, it is well to learn on the very first page that Democracy is a growth, or, if you please, not only a growth but in still another and equally valid sense, an invention, like the telephone or the phonograph; and sharing the fate of all inventions, Democracy was subjected to innumerable disasters before even a crude working model could be devised. Politically and socially regarded, the experience of those trackless centuries back to Babylon ultimately evolved the type of government known today as "sovereignty of the people."

Need we remind you, then, that the very phrases used to characterize Democracy today were unknown, except in times so recent that they began only yesterday? As

an organized movement the cry of the people is decidedly new. Read where you will through centuries up from Babylonian days, you will find nowhere except in very recent times any special signs of sympathy with the masses. The cornerstones are the free school, the free press, the free assembly, and the free church. From free discussion comes the free ballot, which in turn provides freedom of election, whereby the national will is determined and proclaimed. Here let us add, immediately, that these beneficent forces, though often perverted, are in the main utilized to advance the welfare of the masses, the comfort of the masses, and in addition serve as a powerful urge to enhance the self-respect of the masses.

Behind all the funded facts of Democracy, behind all the individual selfishness that has been the urge of progress we shall find a spirit greater than the facts themselves. It is this spirit that we aim to set forth. For, as faith surpasses the definitions of creed, likewise Democracy is a force infinitely larger than war or politics. And even as religious expression is an attempt of finite mind proximately to measure the Infinite, so likewise the evolution of Democracy in turn is a painfully slow and costly effort from the dawn of recorded history on the part of innumerable millions of our race to bring about a realization of natural justice.

The vastness and dignity of this profound social movement will lead us far beyond such commonplaces as trial by jury, systems of law, public schools and a free ballot. As a principle of progress, Democracy took its rise through funded experiences of beggars as well as kings, thieves as well as saints—inventors, scientists, school masters — pirates, slaves, explorers — soldiers, priests, philosophers—passionate pilgrims, who by lives of probity or by shameful careers forced on society the desirability of, or the urgency of, fraternal relations, based on a growing sense of natural justice.

* * *

The term "natural justice" as used in this book parallels the old Roman ideal of natural rights in law, as against legislative or legal enactments. Mankind, through infinitely varied hardships down the ages has come to be-

lieve and, to an extent, has already set apart obvious phases of natural justice, otherwise those humanitarian conditions of common conscience on which mankind is practically agreed. The ideal of natural justice based on sagacity of the ages having to do with human well-being means a legal truth that gets itself tolerably well accepted by the average man, if not always obeyed. The idea of natural justice approximates the dignity of a moral sixth sense in the normal human being, in his relations to his fellow-kind. Natural justice recognizes those fundamental ethical facts on which all religions are founded, yet the principles are not the property of any given sect or creed—practical truths touching man's life and destiny that may be summed up by the word "righteousness." We shall refer to this matter again, later, on church and state, in relation to principles of progress as usually set forth in experimental politics.

* * *

Democracy comprises three types—liberty under law for body, mind and spirit. These supreme conceptions, ever-widening, make for ultimate organization of society on a basis of respect for the individual.

It is true, the journey is long, but for all that a general treatment of social origins down the centuries, affecting evolution of Democracy does not seem to the present writer an extravagant undertaking. We must study first the struggles of the individual, from which issue we reach those broader evolutions moving society, as a whole.

It would be a complete misunderstanding of the purpose of this analysis were you to believe we shall report a difficult or inaccessible meaning for the plain word "liberty." On the contrary, the ancient Latin root (liber, free) "to do what one likes," has stood the test of centuries.

Civil liberty: The liberty of a citizen to conduct his own affairs as he thinks proper, provided he neither infringes on the equal liberty of others, nor offends against laws under which he lives.

Moral liberty: Such freedom as is essential to render a person responsible for what he does, or what he omits to do.

National liberty: Unrestricted freedom to exercise all natural functions in their proper places.

Personal liberty: Liberty to go out of one's house, or nation, and return without restraint, except when legally deprived thereof by way of punishment.

Political liberty: The right to participate in political elections and civil offices, and as a citizen to have a voice in the administration of the laws under which you live.

Religious liberty: Freedom in religious opinions in private and public worship, provided such worship in no wise interferes with equal liberty of others.

Surveying the century-long crimes committed by man against man, the true history of Democracy is seen to issue forth from prolonged human miseries; liberty under law, the only liberty worthy of the name, is the child of a thousand individual martyrdoms, the child of century-long dooms and damnations deep as Hell itself. Despite disasters world without end that have cursed mankind along the rough and infinitely endless road up from savagery, specific evils in the end became part of the universal good. Through torture, the rack, the lash, the deadfall, the concealed mine of dynamite, the poisoned dum-dums, the fagots, the headsman's axe, through all these and other horrifying scenes, mankind slowly but surely widening its conception of liberty under law, moves forward to better days.

Freedom for the body, or the right to come and go as you please, and still be no man's slave; freedom for the mind, or the right to say Aye or Nay and not go to the block for your opinions; freedom of faith, or the right to worship according to your conscience;—Democracy as we use the word in this book is comprised in these three types of liberty under law, which is to say, enlarged human toleration making for ultimate brotherhood; otherwise, freedom, fellowship and education for the masses.

* * *

There is no question that the Future is already in suspension in the minds of men of the Present; if you returned in 100 years, what idea would you find that you had dreamed of?

Those many-sided evidences of social progress that puzzle and delight us today, had their rise in tiny seed-thoughts set floating centuries ago. Through starvation, misery, tortures, even unto death, men called leaders of their time, forced their fellow-kind to see that a better day must come, or mankind would perish from the face of this earth.

Let us repeat the process, in imagination. Think intently, therefore, of one idea that to your way of looking on life you have long regarded as of great but heretofore overlooked importance to mankind. Why has not your splendid hope been realized long ago? What has stood in the way? For many years past, now and then in moments of clear thought your conclusion has appealed to you with the force of indisputable logic; it seemed as though mankind in that one respect was groping in the dark, stupidly refusing to see the dim light, over there. Yet you had your eyes on the slender beam long ago—and you marveled that our race should remain as bats in a cave.

In asking you, then, to bring before your imagination the one supreme sacrifice our race must make (as you see it) before mankind can be free, we have called on you for your very largest social hope, necessarily avoiding any personal ambitions for yourself or for your family; and, therefore, if now the new thought you have in mind has long been thwarted, opposed, cast down, ridiculed, nay reviled, then we add at once, so much the better.

The fact that you, as an individual, already have begun to think on conscience that our race will yet be better off when what you affirm comes to pass, is but the beginning of a chain of reasoning. Necessarily, when many men think as you do, the ideal you have in mind will receive an opportunity to justify what merit, if any, it

may possess in making men wiser, happier and more tolerant.

* * *

But let us now turn frankly to the destructive side. "War generates great discontents, stirs emotions that have lain unused through the years of civilized peace," says Haskell. These discontents and emotions are the yeast of progress.

Probably at no former epoch have as many individuals reflected so long and so intently on all manner of international, social and civic problems. We refer here to the World War, 1914-18. The collective result of this vast ebullition will not be lost. Through the spread of knowledge, as well as through a heightened sense of moral obligation, the ends of international justice will be served and social evolution will reply with a more rational Civilization.

But while there is no question that images of the Future already exist in the minds of the men and women of the Present, yet all opinion on that score is not necessarily accepted as public opinion. Private opinion, in order to become public opinion must be valiantly set forth, defended often enough at the cost of a life-time of bitter strife. In order to show that you are right, you must prove your right to be heard. You must be willing to suffer and be strong. You must, in unusual cases, as cited in this book on the rise of the masses, be willing to go to the block for your opinions. There is no future for the man who flinches. Great "moral" issues are always pressed to a conclusion against a doubting world. That sort of opposition demands well-nigh superhuman firmness on the part of the moral advocate, even unto death. To cite one illustration, among hundreds set forth in this book: The supreme leader of the 100's A. D. was that marvelous Democrat, commonly known as Saul or St. Paul. This St. Paul stood out against the concentrated wealth and political power of the great Roman Empire. He took his life in his hands, traveled from city to city, proclaiming a strange new doctrine, indeed. He got up in the market place and gathering the swarms around him, this St. Paul did then and there with oratori-

cal power equaled only by his profound logic, preach that between barbarian and king, between slave and aristocrat, there is absolutely no distinction other than man-made intolerance, based on human vileness. Singularly enough, at the very moment that St. Paul was preaching this new form of social heresy, the Roman Empire, which he had thus defied, was built on spears and on chattel slavery. It was inevitable that St. Paul was held to be a public disturber, and we need scarcely add that he paid for his boldness with his life. But mark you this well: Loss or gain, whether social, moral or financial, all depends on where you close the books. An onlooker of that moment, with the Roman centurions killing St. Paul, would have been convinced that the man's mission was a stupendous failure. But the struggle between the forces of slavery and freedom for human beings, not only spiritually but politically, went on and on, gaining, losing; till the day came at last, centuries hence, when your ancestor who wore the brass collar on which was cut the name of the man who owned your ancestor, threw off that collar and walked this earth a free man!

* * *

In the light of social evolution such as that to which we have just referred, with the heroism of St. Paul as the central point, it is easy to grasp "why" the case of Masses has been so many centuries in the Court of Historical Chancery—witnesses dying off, dust of ages settling on the documents. The fact is, the cause of the Common Man has been forced to look to the infinitely slow "reasoning" of social evolution, based on the rise of general intelligence with the accompanying growth of the moral idea of responsibility, man for man, nation for nation. The process has been brutal and often maniacal in its rages, but evolution does reason, and at last finds Living Voice to express the pent-up thoughts of forgotten centuries. And at least once in each age this Living Voice does indeed speak, bringing in a New Era, summarizing the inarticulate yearnings of the Past. We cannot tell you the exact way in which this social transformation comes to pass; there is an experimental side

about it, and those who speak, write or regard history in the language of theology, hold that social change as evidence of "manifest destiny." On the contrary, it is all simple enough and human enough and obvious enough, as a mental process; and therefore in this book we prefer to believe that social evolution points toward destination and not to destiny—two entirely different ideas. Whatever "movement" there may be in this book, then, is based on "growth" as a vital acquisition, growth in knowledge, growth in moral strength, growth in fraternity; and hence our report of the rise of the Common Man, or the masses, necessarily has to do with a wide interpretation of "historical evidence," rather than with the individualistic side of theological arguments, political, scientific, or other special types of knowledge whatsoever. We find the Common Man in the pit; we leave him centuries later, still groping. For the only way we can impress the importance of a social gain is to picture its absence; or in the language of a modern thinker (J. S. Mill), "A thing is seen to be what it is only in contrast with what it is not." Therefore, we show the social condition of the Common Man in various centuries and note from time to time the slow changes in his life and hopes.

* * *

Law of historical compensation places hate in one pan of the Scale of Time, love in the other; the balance is struck, and society moves forward to better days.

The Common Man as under dog of the centuries, necessarily must tell a story of kicks, cuffs and blows. Little of it is "officially" recorded, to be sure; but if we stop there and do not use our common sense in regard to the wolf in man respecting his neighbor, we miss the larger part of the tragedy, comedy and satire of the ages.

Plautus remarked, 2,000 years ago, "Man is a wolf to his neighbor (homo homini lupus)." Therefore, in addition to all manner of documentary "sources" that necessarily enter into our subject, we must in some sort

try to enter the spirit of those "human documents" conspicuous in the life of every man, nation and race, otherwise the human passions as clues to men's ways.

It is true that written memorials carry us along; but life itself, the little ways of men, as men, virtues and vices inherent in flesh and blood, "interpret" history for us beyond Document whatsoever, any memorial, any mark on an ancient wall, any motto on a coin plowed up in a field. In short, our race exhibits vernacular views, rites and customs, notions of eating, drinking, loving, praying, hating from father to son, into the uncharted Past—all these and many others entirely outside books of sources, on which historians set store.

In this connection, we note in passing three opposed but commingling human practices, from the dawn of recorded history. Man loves, fights and prays—doing each in turn with equal impressiveness because by praying, or by fighting, or by loving he is exercising in turn one of his innate urges. In the end, weary of blood-letting, he protests that his love is indeed superior to his hate and thus the two poles, love and hate, are made to balance each other. After the battle comes the church-building and the rearing of peace monuments. The old order that originally caused the hate is now dead as the Egyptian god Osiris, and is henceforth utilized like all the old gods for purposes of a great prose-poem, celebrating men's march upward and on.

In due time hate again creeps in, idealisms are shattered; up becomes down, right is left, heaven is hell; and of a sudden the old stars reflect not the beautiful blue sky above but the pestilential pool in the pit. All is to be fought out once more; again the trenches are filled with the slain, and again in turn we welcome our new era of glad tidings. The dragon is killed once more, and now belongs to a dead world, living only in poetry and song. Again and again, the cry is, "At last the people are free and happy, forever." Vain hope!

* * *

Whatever comes to pass is part of the grist of coarse-grinding human energy; we neither reject the evil that men have done down the centuries, nor do we set exclusive store on so-called moral ideas; checkerboard of evolution of Democracy must take cognizance of black as well as white squares.

The present writer aims to raise no moral issues, nor yet to warp over modern standards on earlier centuries, to the disadvantage of our ancestors and their institutions. On the other side, we are not cancelling concepts of right and wrong and it would be a gross misunderstanding of our position to assume that our attitude is one of selfish indifference. We are not arguing that whatever happens is right, after it once happens; but we cannot close our eyes to the fact that whatever comes to pass is part of the grist of coarse-grinding human energy; and therefore we neither reject the evil men have done down the centuries nor on the other hand do we find it logical to rail at moral decadence as presented in the long story of the Past.

While we are not obliged to answer, yet we must face such questions as these: Does man fulfill a higher function when he goes to war or when he signs the peace treaty? Is man a hypocrite in the first instance, a hero in the second, or vice versa? Are we to affirm that man acts irrationally except when he lifts his eyes from a message from beyond the stars? Is the conventional life of our race as exhibited in feasting, dancing, seducing of women, frauds in business, murders, sex-excesses, money-hoarding, graft, orphan-baiting, false-witness, to be explained only on the theory that in regard to these things and others of their type, man is "not" acting the plain role of man, but on the contrary is stepping aside? And if he is stepping aside and is consistent only when he regards spiritual values, are we to conclude that our race is safer confined in a mad-house? Did any historian ever report an act that man does that can justly be regarded as "outside human nature"? On the contrary, common sense reveals that man is consistent when he goes to war and slays his tens of thousands; and man is

also consistent when he washes the blood off his hands and turns his eyes toward the stars, seeking the blessing of heaven in his recent exploits on the field of battle. And man is also consistent when he seduces the girl; and he is consistent when, suddenly called on to avenge a wrong to a woman, he knocks a betrayer over the head with a club. And man is consistent when he forges a check, or when he hands a dole to a beggar. And man is consistent when he binds up the wounds of his enemy, and is equally consistent when in wild rage he seizes a chair and beats out the brains of his best friend. And man is consistent when he steals the widow's life insurance, and also is consistent when he gives Christmas presents to the orphans. And man is consistent when he goes into court and tries to show that a brother who demands a share of the father's estate is not a blood relation but a bastard, and therefore to be disbarred; yet this identical man who on one side enacts this peculiar role, will soon enough be found subscribing to a fund for fallen women, that they may be taken off the street. And man is consistent when he lies, tells the truth, fights, loves, hates, curses, preaches or reviles against his brother. Or, go as far as you please. The plain summary of man's dual nature should not meet with sour disapproval, even though it belies the theory that only the good survives. History has to do with all manner of madness in the blood, persisting from age to age. We must then in some sort take notice of the bad as well as the good, otherwise we cannot go very far to explain man's life on this earth. Buckle (Hist. Civilization, vol. I, p. 163) sets forth the idea in these words: "The actions of bad men produce only temporary evil, of good men only temporary good; and eventually the good and the evil together subside, are neutralized by subsequent generations, absorbed by the incessant movement of future ages. But the discoveries of great men never leave us; they are immortal; they contain those elemental truths which survive the shock of empires, outlive the struggles of rival creeds, and witness the decay of successive religions. All these have their different measures and their different standards; one set of opinions for one age,

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another set for another. They pass away like a dream; they are the fabric of a vision, which leaves no rack behind. The discoveries of genius alone remain; it is to them that we owe all that we now have; they are for all ages and for all times; never young and never old, they bear the seeds of their own life; they flow on in a perennial and undying stream; they are essentially accumulative, giving birth to additions which they subsequently receive; they thus influence the most distant posterity and after the lapse of centuries produce more effect that they were able to do, even at the moment of promulgation."

In the present book, the writer goes this much beyond Buckle's summary: We are not thinking of the State as a machine, but we shall endeavor to show that the eternal verities are far more a priceless inheritance than any summary of chemical or mechanical wonders come out of the Past. Otherwise, man's finer fraternal feelings, expressive of the larger hope for our race, would not be immortal; but would soon enough die and be known no more; for these elementary verities are kept alive only by incessant struggle, age after age.

* * *

Whatever sufferings contributed to fraternalism hastened the coming of Democracy; whatever advanced knowledge made for Democracy; and finally whatever furthered man's unfolding sense of Natural justice, helped along the larger hope.

Surveyed against a broad background of time and change, down through centuries, the multiplicity of vicissitudes that have accompanied the unfolding of Democracy, impress us with two profound conditions: The growth of Democracy not only has been unconscious, but also has been inevitable; and the very inevitability of Democracy assumes the power of a great moral principle (fraternity) often crushed to earth, but never wholly forgotten by our race. Likewise, Democracy is all the more inevitable, by reason of the very forces arrayed against the cause of the Common Man.

For, as the essence of practical religion has been widened, not only by the exertions of earnest men engaged in supporting special phases of religious thought, but also by the very mockeries of men opposed to religion, likewise Democracy has been developed by constructive as well as destructive elements. Beneficent forces that make for the constructive side of social evolution are more or less obvious, but the bearing of destructive conditions as aids to progress (famine, floods, wars innumerable), though often difficult to appraise and apportion justly, are of co-operative importance in the rise of the Common Man.

All the elements of our Civilization, good or less good, are part of our inheritance. Generation after generation, the survival of the "fittest" numbers also necessarily the fittest thieves, the fittest wolves; even as it includes likewise the fittest worthy people of all degree. "If" society did not inherit and pass on the black drop in the blood as well as the red drop, otherwise aspects of vice as well as of virtue, of weakness as well as of strength, numbering her athletes as well as her invalids, the high-minded as well as the debased—then, indeed, this would be a strange world. And any view of evolution of Democracy that does not make the circle large enough to include the contributions, good or less good, of the entire community, must necessarily be an incomplete record.

Many of the vile deeds as well as brutal customs set forth in this book helped along the ultimate good, though at the immediate time were frightful evils. We offer here a few citations of the principle.

At first thought it may sound unreasonable, but when Richard the Lion burnt out Jews' eyes to extort funds to rescue Christ's tomb from the Saracens (A. D. 1100's), Richard, the religious monomaniac, was aiding the cause of Democracy even as in wholly another field Socrates was likewise adding his quota in explaining that the virtuous man is the just man. For when Socrates demonstrated that virtue and justice are synonymous, the only trouble with his theory was that he was centuries ahead of his time; against which our conventional modern conception that virtue has to do principally with the

sex-question is pitifully small. Broadly speaking, democratic institutional development could not have gone as far as it has had Socrates and Richard not played their parts, for good or for less good. Socrates' big mind on the one side and Richard's little mind on the other, balance each other; and while Socrates helps by constructive ideas, Richard assists with destructive forces; for Richard's conception of natural justice, when tried out, is found so hateful that by common consent men the more eagerly seek a way to end the ruin.

Likewise we discern an evolutionary impulse toward Democracy issuing from the atrocities of Nero as from the humane exhortation of St. Paul; from Christ teaching little children as from Hammurabi branding slaves with a hot iron. Louis XI, the human spider, hanging enemies in his garden and inviting relatives of victims to a moonlight ball beneath the swinging corpses, was unconsciously hastening the cause of ultimate Democracy wholly as much as was Hadrian the Just, who, on one splendid occasion, closed the dungeons of Rome and told hundreds of miserable political prisoners, "You are free."

Happily, there is also an optimistic side bearing directly on Democracy. We shall in the course of our analysis present very many illustrations of social ameliorations offered unselfishly by noble souls for the good of our race. Here, for example, we cite the glorious work of Bernard of Meuthon (d. 1008 A. D.). This Augustinian monk, filled with zeal for humanity, was idealist, disciplinarian and organizer. Above the snow-line in the Higher Alps, amidst scenes of desolation, Bernard built his hospice in the eternal winter. The refuge to save travelers lost in the storms has already stood the test of time for upwards of 1,000 years; during those ten centuries the monks of St. Bernard have freely offered humane services to all races, creeds and conditions of men. The ancient monastery, grim and foreboding in its shroud of ice and snow, the brothers, bronzed and weather-beaten like sailors, the trained dogs alert to catch the first warning of catastrophes going on all around: what a picture of fraternity on the practical as well as idealistic side, what a replica of ultimate Democracy! We, therefore,

hold Bernard's experiment as a very early and significant example of true democratic tendencies, new and strange in that Mediæval period of semi-barbarism; and present the monastery of Bernard as a type of Democracy on which the world in the last 1,000 years has not been able to improve.

* * *

Or take this simple illustration: The commingling of peoples at carnivals, crusades, popes' jubilees, pilgrimages, eventually took on meanings for outside selfish individuality. When at the request of Emperor Maximilian I, the Holy Coat of Treves was exhibited by Archbishop Richard von Greifenklau (1500's), thousands of pilgrims visited Treves to look with wonder at Christ's seamless garment (St. John, xix, 23). These pious tours were continued at intervals for many decades, and in the aggregate millions of peasants, knights, squires, grandees, beggars, outcasts—we know no limit to our human swarm—left their native valleys and journeyed over the mountains to view with religious veneration the Holy Coat of Trier. The impulse was religious in its initial aspect, but from the evolutionary view taken in this book, when several million men, women and children heretofore strangers became better acquainted, discussing the Holy Coat, or the thousand and one side-lights of the trip, each traveler returned wiser than he went away. This better understanding we today call Democracy.

When later on we tell you in detail of that remarkable man known as Benedict of Nursia (d. 543 A. D.), whose Rule holds first place among monastic legislative codes, you will learn that he was the first monk who on a broad constructive plan tried to educate poor boys in practical work, such as draining swamps, making roads, mending shoes, or learning a trade. At that time (500's), all forms of manual labor were regarded as a curse by society and laborers were scorned as a servile class.

Monte Casino, was, of course, a religious institution, and Benedict was a monk. However, we are not thinking of religion, at all. Instead, we are emphasizing something you will never find mentioned in any history of

Democracy. Benedict's school is usually written about in religious books only, and, of course, from the ecclesiastical view, whereas his social experiment shows him to be an early and very important Democrat. St. Benedict was a thousand years ahead of his time, preaching as well as teaching the dignity of honest labor—a phase of Democracy since shown to be fundamental.

* * *

Also, it is 2,500 years and more since Moses wrote strange and puzzling words whose idealism has never been surpassed: Stand in awe and obedience of father and mother; all stealing, false dealing and lying toward one another is forbidden; do not swear falsely; when you reap the harvest of your land, leave some in the corners of the fields; do not gather the gleanings of the harvest but remember the poor and the stranger; the laborer is worthy of hire; pay without delay the wages agreed upon to those you engage; do not ill-treat the deaf, nor put stumbling blocks before the blind—and much more of similar purport that need not be repeated here.

* * *

The world has long praised the mediæval French hero-king, Louis IX (St. Louis), for wiping the feet of lepers; also for sitting under the royal oak at Vincennes and dispensing justice to peasants. This picture of royal humility and social equality is a pleasant French historical tradition, and unquestionably ennobles the race of kings; but we should not forget that the unseen movement of social evolution toward Democracy, while indebted to St. Louis and other philanthropic types, is also under obligation to atrocious characters, for example Attila, the Hun. Why do we say this?

The present writer regards history to be the record of human nature in action. Therefore, of a certainty we must make the circle large enough to reckon with the contributions of Every Man: Criminal and judge, invalid and athlete, sinner and saint. We must examine vice that may have stimulated the original situation. In the end, was the basis of fraternalism enlarged? In the great experiment of Democracy, now painfully in the making,

mark this: Whatever sufferings contributed to fraternalism hastening the coming of Democracy; whatever advanced knowledge made for Democracy; and finally, whatever furthered man's unfolding sense of Natural justice, helped along the larger life.

* * *

Progress by Duress; Case of the Black Death vs. the serf; evil, grown too vile is overborne, corrects itself; and our race marches on.

We shall be called on under varying conditions as we trace the rise of the masses, to point out examples of what we term Progress by Duress; that is, in the struggle for supremacy one social group takes advantage of the misfortunes of another group and forces a division of privileges heretofore sought in vain. We refer to all manner of disasters, such as shipwreck, famine, war, or what you will. Let us cite one illustration. In the 1300's Europe was visited by the scourge known as the Black Death; 25,000,000 victims died within a year; the plague was named Black Death because the body turned black and death ensued within three days. We know today that the plague was brought by germs in bales of merchandise from the Orient, and later was spread by rats, but such were the superstitions of the time that Jews were persecuted, burned and maimed in the belief that Jews sent the plague by poisoning the wells. In France, England and elsewhere agricultural laborers (villeins) died off in such numbers that there remained scarcely enough men to till the land—and vast areas supported no human being. When in the year of the Black Death Edward III (d. 1377) started roaming about France on one of his numerous buccaneering expeditions (100 Years' War), his army marched through a seemingly uninhabited country; French villages were deserted; in the fields carcasses of sheep, swine and cattle rotted side by side with the unburied bodies of farm-laborers—the living were afraid to bury the dead. This appalling situation existed throughout Europe.

The Black Death raged only a short time, but when it subsided an abrupt change followed in land-tenure. Title by feudal origin received a stunning blow and never recovered. Now enters a new era. Laborers demanded privileges of various kinds or they refused to till the soil, and the owners, in the face of obvious ruin, proceeded to make a new basis of industrial and social cooperation. Laborers thus obtained a modified reorganization of tenure. In effect, it now became rent as between owner and tenant, or wages as between farmer and laborer.

Thus the Black Death assisted many a villein to escape from thralldom; a destructive element causing unparalleled human misery and social ruin became transformed into a vast constructive force for a downtrodden element in society.

* * *

In the 1000's A. D. the despotic dynasty of Abbadides was for a time represented by the cruel El Motaddid, the successful general, poet and poisoner. From his palace, the Alcazar, El Motaddid dictated marauding expeditions, for loot. This peculiar fellow was wont to use the skulls of ordinary prisoners for flower pots, but the skulls of nobles, he kept in ornamental chests. Now and then, on the tyrant's request, servants brought out and placed the ghastly souvenirs before the king. And on these relics of his great glory, El Motaddid feasted his stupid gaze. The inevitable reaction against this Tyrant of Seville helped along the cause of Christian kings of Leon and Castile, and ultimately had to do with hastening Democracy, in centuries to come.

In the 1300's Abba Mari, a man of importance in his day, ordered the works of Aristotle burnt, had a law passed making it a crime to read the Greek philosopher's books. In turn, this led to a schism among the Jews, and a new impulse was given to the study of philosophy. The vile record of books on art, law, science, politics, religion, burnt by the public hangman, including many of the greatest thoughts of the world's noblest minds, should inspire us today. It shows how far the cause of Democracy though checked at every turn, has spread.

But when in one of our subsequent chapters we present details of banned books, in England, France, Italy, and elsewhere, that were destroyed by the hangman on the order of a prince, college, or by a pope, you must reflect not on how wise we are today, for we are still burning books, even to this hour. The hour is long past when an American will have his house burned down because he may write that a king's political power is not divine, but nevertheless the final victory for constructive criticism is still closed in many departments of human thought. Whatever our race may have suffered in the past, the victory of ultimate Democracy for body, soul and spirit is still remote. This means, in turn, that every man on this Earth today has personal responsibilities for the future.

* * *

When James VI. of Scotland (d. 1625) was on his journey to London to assume the throne as James I, a cut-purse was taken in the act of stealing from one of the royal retinue. James immediately ordered, "Take him away and hang him without trial." James was thinking of the divine right of kings, and from his point of view was undoubtedly correct.

We should not be troubled about the final outcome of hateful episodes, like this vile selfishness of James. Or, as Lear remarks to Gloucester:

"Thou hast seen a farmer's dog bark at a beggar?"

"Ay, sir."

"And the creature ran from the cur? There thou mightest behold the great image of authority: A dog obeyed in office."

Englishmen of James' retinue looked at one another out of the corners of their eyes. It was clear that James did not understand the sense of fair play, for which the mass of Englishmen had been fighting for centuries past, against the exactions of their own turbulent monarchs. Magna Charta (1215) guaranteed an impartial trial by a jury of one's peers; and while this was often set aside, the English never felt quite right about breaking the old law.

On the king's despotic order, the pickpocket was taken away and hanged. But mark you this: Within 45 years the English brought to the block James' son, Charles I, who lost his life much as the pickpocket had died years before. When enough pickpockets had perished without trial, the time eventually came when not even pickpockets could longer be dealt with outside the law, even on the wish of a tyrannical monarch. And a few decades later, in a time of great National crisis, we hear Pitt use these strong words, yet no judge in England dared send him to his doom:

"The poorest man in England, sirs, may in his cottage bid defiance to all the forces of the Crown. It may be frail, its roof may shake, the wind may blow through it, the storms may enter, the rain may beat in, but the king of England cannot enter and all his forces dare not cross that threshold of the ruined tenement."

That is what we call liberty under law; and so Pitt's prophecy, as well as the story of the cut-purse, belongs in this book. A renowned authority (Gardiner, Hist. England, p. 150) tells us apropos of James and divine right, "Though his reign did not witness a revolution, it witnessed that loosening of the bonds of sympathy between ruler and the ruled which is often the precursor of revolution."

* * *

The soul behind the machine; State, no mere mechanism, else Democracy is vain hope.

The old-time historian said it was all very "simple." This matter of Democratic origins he dismissed with a grand air, making gestures toward battle-chiefs and their warriors, under the Teutonic oaks. The gifted Montesquieu borrowing from Tacitus imposes a very large obligation on the theory. Here are Montesquieu's words, in one of his notable chapters on the conception of the State: "The germs of parliamentary constitutions are to be found in the forests of Germany." And to this the Heidelberg doctor (Bluntschli) adds: "In the primitive forms described by Tacitus, in which the Teutonic

kings cooperated with the local princes and other chiefs on the one side, we recognize clearly the rude beginnings of free representative government, which later centuries produced."

We must not ignore this excellent suggestion, but the idea is too simple, too detached, too monopolistic.

Frederick the Great also had a fundamental notion about the State, but he too stopped short. He held the State to be a mere record of materialism, represented by birth, growth, decline, decay and death. His interesting words: "As men are born, live for a time, then die from disease or old age, so States come into being, flourish for some centuries, and then perish." (Savigny, System of the Roman Empire, i, p. 22.)

That the Teutons made war, after conferring together is interesting and plays a part in tendencies toward Democracy; but all thinking men in all ages have "taken thought." From a source far removed from the forests of Germany we find these singular words, in the language of the ancient Jew: "Every purpose is established by counsel; and with good advice make war." (Proverbs, xx, 18.)

Or, overplaying another episode, many historians dwell on the Great Charter wrested from King John (1215) by the barons of England, at Runnymede; yet reports of State Trials, even 400 years after Magna Charta, show that the laws as administered were brutal, superstitious, fanatical, hateful and fearsome (Green Bag, Vol. 6), and that centuries passed before the despotic powers of self-seeking monarchs of England were in a measure curbed. It is far from true (Carson, Contracts of Eng. Law), that in 1215 in England every man's house is his castle; no freeman can be deprived of life, liberty or property save by the judgment of his peers and the law of the land; the presumption of the law is in favor of innocence; the judge as counsel for the prisoner will not sell, deny or delay justice or right. All continued to be more honored in the breach than in the observance.

Nor should we overlook the type of argument that advances the supreme finality (1265) of Simon de Montfort's stroke whereby the Earl summoned the people's

representatives at Westminster, bringing enlarged idea of government by a parliament including nobility, clergy and commons of England.

Or, once again, risking all on the hazard of another striking episode, men who think in the way of Bancroft solemnly remind us that Democracy dawned on the world only when the Pilgrim-exiles, deciding to shift their location from Holland to New England, crossed the ocean in the Mayflower.

Or, following the lead of Belloc, who in turn repeats the lore of a school of French philosophers, we are reminded that the Fall of the Bastile should be glorified as symbolic of ultimate political achievement in the sacred name, Democracy.

* * *

It were easily possible to find hundreds of suggestions along this line—were it worth the time and effort. "Taking counsel" like the Teutons under their oaks is merely one phase. The vast social evolution infers taking counsel not only in regard to war, but concerning peace, education, science, travel, exploration, invention, public affairs, private affairs. In contrast, the purely mechanical theory of Democracy as suggested by Tacitus and elaborated by Montesquieu and his school of doctrinaire-writers, is inconclusive. A State is not a mere aggregation of fighting men. Aristides (Jebb ed., vol. ii) says: "Whenever and wherever there may be found men ready to defend themselves, there is the city and the fortress." Sir Wm. Jones (Ode Imitation of Alcaeus) is nearer right.

"What constitutes a State?
Not high-raised battlement or labored mound,
Thick wall or moated gate;
Not cities fair, with spires and turrets crowned.
No; men, high-minded men.
Men who their duties know,
But know their rights, and knowing, dare maintain."

It seems to us that the State, if anything at all, represents first and foremost the stored-up exertions of centuries, contributed by thousands of men who though dead yet still live. Thus the State has an ideal side, a spiritual side, a soul as well as a body: And of the dual capacities

that of the soul is infinitely the more urgent and important: Else Democracy were vain and the story of man's rise from savagery but the tale of a mad-man. We must not merely link together facts as detached facts, but must draw out of them a continuous, forward-looking, forward-moving story wherein the course of outward events reflects the human mind in its spiritual aspirations, as well as in its physical stumbling.

All good thoughts of the dead centuries still survive. And in that regard Marc Anthony is wrong when over Caesar's body he laments: "The evil that men do lives after them; the good is oft interred with their bones." This is but a half-truth. Each page of the State tells us that evil as well as good are in constant conflict, side by side. And though men still practice the vices taught in Babylon, yet we have moved on in this sense: We have widened the opportunity of every man in the evolution of Democracy. Or as Jefferson sets forth: "The Republican is the only form of government which is not eternally at open or secret war with the rights of mankind." We do not live up to any of our ideals, whether in Church or State, art or science: but at least the sagacity of the ages has agreed that there is a movement toward equal and exact justice (natural justice) for all men, of whatever race, condition or persuasion, religious or political. And that means that the State is not a political mechanism, otherwise it would long since have gone aground in the backwaters of the centuries.

* * *

Man was a God-fearing animal long before he was a social animal, and as a matter of historical evolution, it would seem that what is called religion existed long before the State. Although the Church has changed and changed again to meet ever-varying conditions of human life, there is little doubt that what is termed experimental politics has looked to the Church for those basic ideals that have leavened the whole loaf. What men are striving to work out, today, in the evolution of Democracy, is far from new. Take out of the modern nations those basic early Christian ideals, dreamed centuries ago by

our forefathers of primitive faith, and where does the State find inspiration? The firm belief that there shall yet come a social order that shall infinitely perfect the modern struggle of existence, is merely the restatement of a very old and very pathetic hope of primitive Christians; and for that matter antedating the martyrs we find noble pagan-thinkers whose faith in human nature reflects the essence of Divine love.

Thus at last the primitive ecclesiastical admonition is builded into the social temple, or quoting Psalms, cxviii, 22: "The stone which the builders refused is become the head stone of the corner." History teems with this situation: In the walls of the great city are stones that originally came from the city of the dead; upon a time in the early days, those stones were spattered with blood; but now they are washed clean and bear a tablet of bronze testifying to the finer fraternal feelings of our race. Man had a God long before he had a State. Cite a dozen of our modern Democratic thoughts of transcendental purport for today or promise for the future, and we will in turn show you that these are a direct throwback to one-time despised religious hopes, preached by men whose bones are now dust a thousand years or more.

* * *

Necessarily, on the evolutionary side, Democracy like the tide of the ocean, is always changing, always moving in and down. No sooner does a given symbol of progress become an actuality, than immediately a new necessity arises—even as the horizon receding before the traveler brings new scenes, although at that always under his feet is the same old Earth. In no one place is the "end" of the story revealed, in no chapter is it ever complete. It is going on ceaselessly today, even as it has been moving through the long centuries. In turn nationality itself will disappear in a larger ideal of world-unity: wherein the insularity of rival nations gives way before a more enlightened conception of race-brotherhood. The day will yet come when men will ask themselves seriously such questions as these: Would not the olive in Italy grow as well under one flag as under another? Would God's eternal sunlight withdraw its benevolent warmth

were the frontiers blotted out between the nations of Europe? Would the grapes in their empurpled bloom be less a gift of nature, on one side of the Rhine than on the other? Does the wheat that grows under the snow in Russia to feed our race, know one flag from another? There is no doubt of this subsequent evolution but it is not for today and we are not discussing it here. We simply refer to it in passing to show the flow of the tides of Time. For, the proudest defender of Britain, Canada, America, Italy—go as far as you please—cannot point to THAT page in history wherein it is set forth that the present national form of politico-Democratic evolution is necessarily the final type of human achievement, touching the form and obligation of the State.

* * *

Bluntschli (Theory of the State, p. 42) is right when he says: "History transforms; it does not destroy; or, destroys by transforming." He is endeavoring to find a principle of criticism to explain "growth" as revealed in political evolution of social forms. But Bluntschli does not go far enough. In the present book we seek these whispering voices of History to which we have called attention a moment ago. We concede that we do not know, formally, what these whispering voices are nor do we always recognize them at the time. In fact, we seldom know them till centuries have come and gone. Surveying broadly the fragmental Past, we discern that behind human selfishness an inevitable compensation, seemingly without movement, often dragging for centuries, ultimately forces events. Or as Tennyson (Locksley Hall, st. 69) reminds us:

> "Yet I doubt not thru the Ages one increasing purpose runs,
> And the thoughts of men are widen'd with the process of the suns."

Or, if we need another figure, let us apply Ovid's lines to the eternal youth and promise of the Democratic experiment:

> "I forge ahead, nor can the opposing rush,
> That sways all else my onward progress check,
> But bears me on against a whirling world."

Disregarding the petty ambitions of weak men and equally oblivious of the demands of men of superior will-power, in the end time and circumstances usher in the New Era. Social evolution, moving with leaden feet, often seems to halt for centuries; but to those who have vision, the larger hope is always dimly visible beyond the immediate horizon. For lack of a better name, let us call these whispering voices of History—the growth of universal conscience.

Such is the theme of this book.

* * *

The true historical symbol of Democracy is not political at all. On the contrary, a vast, ever-present imponderable "moral" element will be found in forms of liberty under law. In this book that moral element is called man's innate sense of natural justice, or the square deal.

In this connection the present writer prefers to keep before his eyes not obvious political transformations customarily set up as the basis of Democracy, but instead behold the laborer's child guaranteed a free education as a legal and natural right, against the abject condition of the pitiful slave, in Antiquity. When the Babylonian overseer put out the slave's eyes with a hot iron because someone had taught the slave to read messages marked on bricks, the slave, trying to fight off the torture, attacked the master, who immediately struck and killed the slave. In that tragic episode the entire Democratic impulse of all after-centuries is expressed; and though lying there seemingly dead in the body of the stricken slave, yet that Democratic impulse rose out of the dust in deathless flame, passed on through the blood-stained centuries long before Babylon and has never died out of men's thoughts, even to this very hour. In other words, Democracy has to do with a perpetual re-incarnation of natural justice—branded, beaten, tortured, yet forever living on.

* * *

Moral element in spread of widened Fraternity proclaims possibilities for Democracy far beyond attainment of creature comforts; political side a mere obvious phase of the great forward movement of our race.

Hypnotized by over-exaggerated emphasis that politics, governmental forms, art, science—we know not what else—are "the" end of human helpfulness, each of these is usually presented as though isolated in a historical vacuum, like the medicines on the druggist's shelves. To overcome this false education, will require much patience on part of thousands of writers interested in men, women and children rather than in vested interests, obsolete political machinery, and "group" alignments. Ordinarily, a book on the rise of the Masses, would try to prove that the work was done by the cabinet, or ministry in power, or by this or that bureaucracy.

And this brings us to our final conception of Democracy. Returning now to the question, "When did Democracy begin?" we reply, Democracy had its beginning in that infinitely remote hour when the Voice asked:

"Cain, where is Abel, thy brother?"

And Cain, much distressed, knowing full well that Abel was dead through red-handed murder, replied evasively:

"Am I my brother's keeper?"

That great question, re-echoing down through the whirling spiral of the centuries, has been answered since Cain's day in ten thousand ways; yet still the cry goes on and on.

In a thousand fields of human life, Cain's acted lie to conceal his brother's murder is to this hour repeated by the modern Cain to justify man's inhumanity to man.

* * *

Ultimately will come a day when, not through fear or compulsion, but through an enlarged sense of Natural justice, disciplined till it becomes instinctive, men will act virtuously toward their neighbors.

Men have always had causes to win or lose, and necessarily the wit of man soon devised the flag to symbolize his heroic deeds.

In Nineveh, carved on the tombs of kings, are seen the flags of the time an archer standing on the sacred bull, or two sacred bulls pulling away from each other. And it is known that the decoration on the war-chariot of Darius was the war-bull.

Among semi-savage races of Antiquity, various allegorical animals were used as symbols; a golden cock on a staff was paraded with honors at the head of the Carian army.

Only the bravest man could hold the flag; that were honor enough to be known as the flag-man; and lest we think this mere superstition, we all know that in modern times there is an etiquette of the flag; that you must take off your hat, so and so, salute, so and so. Thus we link ourselves directly with the practices of remote Antiquity, wherein the brave soldier carried the gold cock.

The Dacians glorified (Encyclo. Brit.) a symbol of the wriggling serpent; the Greeks, a piece of armor on a spear; the Parthenians, a dragon; the Romans, a silver hand; later, the eagles of Rome were in the front of battle, replacing wolves, minotaurs, bears or horses; Constantine used the Cross of Christ.

Coming to the Feudal period, we have the gonfalcon, a pennant on a spear, and we also find the Oriflamme of St. Denis, that sacred banner of flame on which men swore fidelity to the king—even as the Roman soldier took the oath on his ensign bearing the mystical wolf.

Looking beyond mere physical excitement about the flag, we detect the psychical. Thus, many seemingly detached episodes in history, such as carnivals, festivals, visits to the tombs of martyrs, pilgrimages to Rome, the growth of fraternal orders, as Knights Templar or

Knights of St. John, assume the importance of unrecognized Charters of Liberty, contributing their powerful but unsuspected share to endow us with freedom, side by side with Magna Charta, the Declaration of Independence, or the French Revolution.

* * *

"Ca ira! Ca ira!" We sing it as we march along. Only we do not always sing it in those words.

Often, we sing it in tears, as Joan of Arc perishing in the flames, forgave her enemies; or in prayers, as Washington at Valley Forge prayed for his country; or in silent watches of the night, as Columbus gazing intently on the western horizon searched for the first sign of the new land; or in the scholar's den, as J. S. Mill wrote "On Liberty"; or in the inventor's laboratory, as Edison for fifty years gone by has daily slaved for our race. To continue to charge to the credit of self-seeking alignments of modern politics the total splendid forward march is what might be called a conventional "mass superstition." Though often difficult to express in concrete form, there is at all times an undivided unity in history linking the combined contributions of all manner of men, the beggar with the king, the ditch-digger with the sage; for by the united exertions of mankind is kept up a vast mass-movement incessantly bombarding the superstitions, the evils and the ignorance of the Past. In this book we call this moral unity of historical movement the widening of general intelligence—or the rise and progress of the Common Man, that is to say, Democracy.

* * *

What glad day is coming? When will it arrive? Learn to think in centuries, not in mere detached years or lives!

Ultimately will dawn a day when not through fear or compulsion, but because of broadened intelligence, aided by an enlarged sense of natural justice disciplined till it becomes instinctive, men will act virtuously towards their neighbors. Many centuries must roll away before this simple but obvious social fact is realized. Yet

no man should despair. Civilization has been dragging gigantic burdens for thousands of years. The social mass is moving in a slight degree, each century. The great central idea is that no man lives for himself, alone. The evolution of Democracy promotes many ideas, and among them conspicuously placed is initiative and suffering, a thought upon which all young men who expect to amount to anything should ponder. The present author could not have written this book did he not believe staunchly in the "infinite perfectibility of the human spirit." This is the somewhat exaggerated phrase of M. J. Condorcet, political prisoner of the French Revolution. His work (Flint, Philosophy of Hist., p. 126) is "a sort of hymn in celebration of the dignity of man and in salutation of the advent of a reign of righteousness and peace, which cannot fail to interest and move, if only from the fact that it was composed under the axe of the executioner." "It was a time," says Hegel, "in which a spiritual enthusiasm thrilled through the world as if the reconciliation between the divine and the secular were now first accomplished." And in that philanthropic spirit, Condorcet awaiting the dawn and death by guillotine, his cell lighted by a solitary candle, spent his last night on this earth, writing his remarkable thoughts on the philosophy of history, the theme of which was: "All men shall yet be free and equal: We hold to the infinite perfectibility of the human spirit."

We shall refer to this symbol again, when we sum up our message, on the last page of the final book of this series—volume five.

CHAPTER II

Common Law in Slavery

Origin of slavery connected with worship of ancestors; eldest son as priest-king disinherits brothers and sisters, creating degraded class.

In the Ancient World, wherever we look we find two social classes, only: Slaves and gods. But it is well to remember that the slaves are human beings, also that the so-called "gods" are of common clay. On the whole, the social system is based on abject slavery, but the accepted belief is that rulers are gods, or descendants of gods. When the king dies he is worshipped as a deity, and it is recorded that he goes to live on a distant star.

And it was back in those remote uncharted centuries that our primeval ancestors originated legends of human perfection, reflected by Hesiod and later still by the Roman poets; fables having to do with a suppositious Golden Age. Even as late as the 1700's, Rousseau popularized the myth as sober history; the economic distress of French peasants provided fertile soil for the seed, and imagination did the rest. The ancient legend became the war cry of the French Revolution. Rousseau's historical conceptions of the origins of human progress are childish, but in his day he was acclaimed liberator of humanity, discoverer of the "lost title deeds" of our race. On the contrary, Jean Jacques was historically befuddled. We reflect on these situations, as we contemplate the amazing conceptions that in each generation masquerade for "historical" knowledge. Yes, even the great mind of Plato took delight in spreading the fairy tale that in a suppositious Golden Age, boundless politico-religious idealism existed to bless our race with universal plenty, sweetened by brotherly love (Plato, Laws iv, 6).

"Before there were cities," writes Plato, "and during the reign of Saturn, there existed a happy mode to regu-

late the dwellings of men. It was governed by dæmons of a diviner, more perfect race." This is historically absurd. On the contrary, social progress has been gained at the price of misery, martyrdom, starvation and death. But we also find Plutarch (d. 120 A. D.) repeating the legend of the Golden Age (Numa Pompilius), reminding us that Numa desired to bring back "those happy days to men." These tales all infer a superior breed of men and glorify a higher civilization that existed at the time the commentators were on earth.

However, the ancient legend of Saturn and of our more perfect ancestors need not detain us long. What do we make out of all this? Plainly, neither swineherd nor historian is above superstition. To set up that government is of fabulous origin, as Plato wrote in the 300's B. C., as Hesiod taught in the 800's B. C., and as Rousseau proclaimed in the 1700's A. D., was in effect to preach the theological idea of the Garden of Eden, transposed to the field of politics.

All this in turn shows how far into the Past we must reach, when we try to trace sources of modern progress. The persistence of "Golden Age" legend forces us to remark on that psychological urge set up by men in time of stress, to-wit, that there is a "soul" behind the machinery of government. In the land of Egypt, the symbol or soul was found in the bull, the raven, the cat; in Greece it was figured as "logical" exercises for the mind; in Rome it was the courage of the soldier united with the shrewdness of the law-giver. In every age the soul-element as applied to the mechanism of government borrows from the prevailing type of "knowledge" that at the period in question holds sway over men's minds. Plato's sage remarks on a more perfect race, Rousseau's famous formula of a broken Social Contract, were historical fakes devised to cover a situation demanding a show of legality where no legalisms then extant would suffice. To take the ground that in comparison with our ancestors of a remote uncharted time, the modern man is a pygmy, is contrary to common sense. Every passing age counts its gains, and to reverse the Clock of Time is to run the centuries back to savage ancestors, living in

caves, fighting with clubs, men's minds haunted by ghosts and man himself victim to all the destructive forces of Nature. Instead of man being born "free" and enslaved by society, as set up by Rousseau, the very reverse is the lesson of social evolution; to-wit, man has no freedom outside of organized society, and the only freedom worthy of the name is freedom summed up for him by liberty, under law.

Accepting as a fact man's love of the marvelous, through all centuries down to and including our own year, we should not be surprised at the myth of the Golden Age, to account for social origins. In flat refutal, let us pass several thousand years, and more, from the period we are speaking of to the time of Cæsar Augustus (d. 14 A. D.). Authorities dispute, but on the whole it is agreed, that of a population of 100,000,000 in the tide of Rome's glory, at least 70,000,000 were slaves; and there are writers who hold that the free population in Italy did not exceed one man in four. Also, in Greece, Mesopotamia, Persia, Egypt, and other countries, the social system was based on practically complete chattel slavery.

Whence were these unnumbered millions of slaves conscripted? And how are we to account for leaders held to be brothers to gods, or indeed gods in their own right? To examine these questions is to lay the necessary foundation for our study of the subsequent rise of the Common Man; for as we observed a moment ago, already at the dawn of recorded history we find the Common Man in the pit. As we pass, we must therefore continue to point out many collateral ways, political, social or religious that added to the hosts of the downtrodden; but on the whole is seems not unreasonable that slavery as a social institution began in that customary condition of ancient life, wherein disinherited brothers and sisters submitting to the will of the eldest son, became a socially dependent class branded with servile marks.

* * *

Early worship of the Undying Flame on the family hearth tones and colors all human relationship.

It is well known that long before men built cities, our ancestors lived the simple communal life represented by clusters of families; and in that remote time it was the practice to bury the dead under the hearthstone. We are told that when man passed out of this world of light, he took up his abode in the flame on the hearth; and the eldest son in each generation was solemnly enjoined by custom as well as by the promptings of his inner nature, to keep alive this Undying Flame; for that light was conceived to be in spiritual essence the translated form of the departed. When the fire was kindled and the blaze danced in the moonbeams, there in the semi-twilight members of the family gathered near and marveled, believing that the spirit of the dead again amongst them, was clearly visible in the flickering firelight. Likewise later, when men began living in larger groups, cities sprung up; then the custom was to have vestal virgins attend the civic hearth, or altar, where an eternal flame was watched and tended, symbolic of the founders of the city, the workers, the heroes, the wise men of that city; and finally in the unfolding of time each city had thus its individual gods, its personal heroes, its own laws and social obligations; but whatever diversity there might be the worship of ancestors was never allowed to pass from the memories of the living. And the only cities that were ultimately destroyed, so legends say, were those that forgot their dead.

Whenever a war was coming on, it was the solemn duty of the priests of the temples to make sure that the statues of the gods were bound with chains; or hidden away in caves; or covered with sand, in some secret place. If the enemy carried away the city's gods, all was lost. The conquerors level the city in the dust, and the place was strewn with salt, says the noted Coulanges (The Ancient City).

Is it any wonder, then, that the formulæ that had to do with speaking to the gods were never written down,

but instead the mystic words were guarded as a profound secret by those specially charged with that dire responsibility? For if the enemy once learned the spoken spell to which the local gods replied, all was over; the chains could be broken, the hidden places found, the gods carted away, the city's altar overturned, and the inhabitants sold into slavery, henceforth laboring in field, mine or before the forges, under the lash of foreign slave-drivers.

* * *

And it was written that if a man went from one city to another he was regarded as a stranger there. The reason is plain. As a stranger he could take no part in local civic games, was outside the protection of local laws. As a stranger, he was disqualified from attending local religious ceremonies, was denied presence at or participation in the annual feast for the Dead—and by feast we mean communal prayer and sacrifice.

Moral sentiment as well as astral practice demanded that a man's real home must, therefore, be in the city where his fathers were buried. There and there only was he under the protection of his fireside gods, and there and there only was it possible for him to recite the mystic formulæ wherewith his native gods were petitioned in time of danger.

In the sacred sentiment of the Ancients, a man's country was not merely a place in which to live. His country was summed up for him by the spot where his Dead had sepulchre, under the family hearth. And if he left that country or forgot that spot, he lost his gods. Henceforth, he must wander, unprotected from the shafts of fate.

Likewise, for a man to die far from home meant plainly that the office for the Dead in the keeping of the elder guardian of the family hearth, could not be recited over the grave of the absent one. And in that case it came to pass that his name was struck from the family-roll, and he was held to be lost forever. Henceforth his spirit was condemned to wander with the unburied Dead; a veritable lost soul; adding another to the midnight ghosts wailing on the wind ceaselessly throughout time, and seeking rest but finding none; because the body, lying in an unblessed grave, was beyond the power of

prayers for the Dead. The idea visualized at the annual feast, had to do with offering the Dead dishes of food; the absent member of the family could not, of course, receive his share; he was not present underneath the family hearth and his flame did not flicker in the sacred fire, there. For, he lay in unconsecrated ground.

How very human all this is; yes, it explains some of the deepest longings of the human heart.

It is easy to understand, now that the one terrifying decision of Roman judges, in after times, was exile. Henceforth the man had no home, no wife, no children; he was an outcast before all the world. Wherever he wandered he was invited to no hearthside, at which he could pray; no laws upheld his rights; and in the end no sheltered spot received his bones.

One of the pathetic figures of all history is that of Caius Marius, at one time acclaimed savior of his country; in exile he sits amidst the ruins of Carthage, musing on his own fallen estate. That tragic picture shines down the ages as a summary of utter human wretchedness; and even today, though centuries have passed, the over-brooding spirit of the lost Caius Marius stands forth symbolic of a man without a country and without a god.

Thus, from the simple but profound original idea of the Undying Flame, on the family hearth, we find all manner of human relationships toned and colored.

* * *

Eldest son had triune power, as priest, king and legislator.

The jealous manes (ghosts) of the Dead are on guard, and in the family interest ancestral spirits will punish the eldest son for failure to carry out the religious sacrifices due to the Dead; for example, placing food on the hearth where the ancestor dwells. The eldest son rules thus as king-priest, for as custodian of the sacred flame on the family hearth, the eldest son is regarded as in direct connection with the Dead and, therefore, is the embodiment of the will of the Dead on this earth, after the Dead pass into the world of eternal silence.

We glimpse this pre-historic family in Homer, Hesiod, Livy, Horace, and others; and the surprising life of the Ancient community, antedating the city, has been told by Fustel Coulanges, Sir Henry Maine, Elton, Gomme, and scholars of parallel importance. Gomme (Village Community) dwells on the hearth-cult of the household, and depicts associated latter-era communal activities of pre-historic English villages, long before the rise of the manor system. Sir Henry Maine (Early Law and Custom) takes us into hearth-practices among the Indo-Aryans, more especially the worship of ancestors and the effect thereof on laws of inheritance, as we would say, today. Elton (Origins of English History) supplies English parallels of the oldest Indo-Aryan custom of inheritance in lands, linking his commentaries with the heart-cult of the pre-historic homestead. Preponderance of evidence, based on usage, makes clear that customary law demanded worship of the Dead. The psychology behind the idea assumed that the Dead still live and rule. Without dwelling in detail on the argument of Gomme, Maine, Elton, Coulanges, and others, we are within bounds when we say that ancestor-worship marks one of the earliest, if not the earliest, forms in which man expressed his religious instincts. For that matter, a social philosopher of yesterday (Anatol France) without thought of writing History, but speaking solely from the point of human nature, uses these singular words: "There is in man an infinite need for loving, which makes him divine; there are on earth many magnificent forms and noble thoughts, and even many weaknesses, many errors and many faults have a touching beauty of their own. Grief is sacred and the sanctity of tears is at the base of all religions."

Therefore, as a matter of psychology, ghost-worship was inevitable rather than acquired. Though modified by innumerable transitions in human intelligence expressed in a bewildering number of latter-day theological systems, the age-old impulse of the heart still gathers round the thought that one day the Dead will rise up free. It was but natural, nay obvious, that in the ancient family the son, on the death of the father, should

exercise the triune functions of priest, king and legislator. From the simple social conception herein outlined many puzzling politico-religious relations will issue, as centuries roll on. And unnumbered ages of historical evolutions have been doing little more than disentangle and set off on broad social lines the three politico-religious powers.

* * *

Ancient landless classed as mere hoes, rakes or spades; centuries later, Justinian crystallizes that view in Roman law, and in England, in the 1300's, Bracton, the great legal commentator, still announces that the serf is brother to the ox.

Ghost-worship was thus the original basis of what might be construed as a rude application of the latter-day legal principle known as primogeniture and entail. In the customary ancient practice, the senior son gathered to himself his father's property, and brothers and sisters not only disinherited but also were held as chattels on the communal lands. The eldest brother, a head of the house, exercised power of life and death. Later when the heads of families built cities, the power of the father was extended to cover the new phase of social life.

Though the unremitting labors of the slave-element supported the entire social system, yet the submerged class was deprived of what we today would term legal as well as Natural rights. To gain even shadowy semblance of these rights required the very slow evolution of innumerable forces, working through long periods. All manner of problems, social, economic, religious, that subsequently characterized society as a whole easily take here their primordial origin.

The Romans borrowed and carried on this prehistoric idea of the father's power of life and death over his children, and the government (plenium) of the Republic stood in politico-religious form practically where the fathers of the Ancient City stood. Also, the early glory of the Roman Senate emphasized the idea of the House of the Fathers, charged with the obligation of maintaining

the state-religion, even as had been the eldest son in the prehistoric family, and in addition the senate filled the allied functions of legislature and politico-military overlordship. Conditions changed from time to time, with the advancing centuries, but we are looking at the original basic political fact in a broad way. When we present, in detail, the essential elements of the Roman constitution, from the time of the Twelve Tables, the slave-system of the very ancient hearth-religion will be found to march onward, through the social and political channels of many subsequent centuries.

As time passed, disinherited brothers and sisters necessarily became the more numerous class, in whose ignoble lives the pent-up sorrows of centuries inevitably gathered. It is not unreasonable to suppose that growing uneasy, the disinherited classes accepted the advice of agitators as well as followed the instinctive call of Natural justice, ran away to the mountains, became pirates or brigands; in short, resorting to desperate means of throwing off the pitiless rule of the fathers.

The subsequent historical evolution is obvious; rich and powerful leaders organized clans, fratries or alliances, patterned after customary family law, and thus sustained what we today would call the political upper hand. The ensuing social development next called for the city-state, as expressed in individual centers of population, or in leagues of city-states. Thus the matter of the disinherited classes was presented over and over again but always with remnants of the old-time politico-religious limitations, class against class. The landless eventually became, as we should say today, state-property, working on the lands of the city-state (Greece) and were legally regarded as sheep, swine, plows, rakes, shovels; or in the later Roman politico-legal view, the slave was a part of the soil.

* * *

Here, abruptly bridging the chasm of many centuries, let us support our words by evidence we find in England in the 1200's and 1300's. The ancient out-and-out slave has now, under Feudalism, been for hundreds of years a serf (A. S., villain, Fr., villein), and the villein is

at best a half-slave, working the land. His rights are still ill-defined, but are growing slowly out of economic obligations; for the common law soundly held that if a man has obligations he must also have rights. We shall go into this phase of the labor question in detail, in that part of our study that has to do with modifications of slavery into serfdom, following the breaking up of the western part of the Roman Empire; but for the moment, in order to keep the thread of Feudal connection with the abject condition of the ancient masses and to show, in a word, the direct descent of very old social ideals, we quote from Vinogradoff (Villainage in England, p. 44) the 14th century conception of villainage at common law. "The lords are owners not only of the chattels but of the bodies of their ascripticcii (villains) and may transfer them where they please, or sell or otherwise alienate them if they like."

Henry de Bracton (d. 1268) ecclesiastic and jurist (itinerant judge for Henry III) rules according to the foregoing view; he borrowed from Azo, commentator on the Justinian Code. While to be sure, the crass Roman type of slavery had been modified into serfdom by the substitution of the class-coloni (rustic laborers attached to the soil) the serf of the glebe, or villein, continued on until well into modern times. But we must not lose sight of the fact that the legal principle supporting the ancient customary view as originally set forth by Justinian (300's A. D.), passed into English common law; to-wit, the serf was classed as hoe, rake, or ox, and as such was legally adjudged part of the estate; and when the land was sold, the serf went with the land as part of the legal transaction.

* * *

Unless a slave had strength and cunning to fight desperately for rude beginning of personal liberty, there was little chance.

As centuries rolled away, customary practices concerning the disinherited classes, more especially conditions of manumission were crudely set forth from time to time in edicts of Greek, Roman and Mediæval mon-

archs; but many of these decrees were necessarily forced by motives of self-protection, on the part of a small but powerful and insolent ruling class. Under extraordinary conditions, a slave might break his chains, or a serf might rise up free; but aside from the mercies of the Church and the philanthropic ideals of a few noble spirits outside the Church, we cannot add that the historical evolution toward freedom here outlined was based to any great extent on what we today would call moral grounds.

"First," says Vinogradoff, "we find the laborer as chattel at will; many centuries later, we see him working on the land under half-slave conditions, fixed both by custom and by law; and ultimately after frightful social revolutions he becomes a free agent, bound by contract." These grand historical evolutions presuppose century-long upheavals in society — rioting, turbulence, famine, pestilence, bloodshed world without end. As before us pass in review centuries of turmoil, it is obvious that in the infinitely slow steps toward Democracy, the human mind has suffered even more than the racked and tortured human body.

* * *

Through Bible stories and from other sources we hear much of mighty god-men among Egyptians, Babylonians, Assyrians, Medes and Persians, but in each case the overlord in his own person enacts the combined role of soldier, high-priest, king, and legislator. Whenever he delegates power to a lesser official, that man in turn rules as a despot accountable to the king only. The general purpose of the god-men was to collect tribute. They always had both hands out and their lips spoke the single monotonous word, Give.

"There seemed to be very little disposition to interfere with the modes of life by the Ancient people, or of local governments, so long as tribute was paid (Allen, Evolution of Governments and Laws, p. 188). Egyptian conquests in Asia merely meant tribute from Asia to the Pharaohs, and when Egypt became subject to the Assyrians and afterwards to the Persians, Egypt paid tribute to the King."

That all-powerful monarchs were regarded as gods that even after death would still rule their subjects through mysterious powers, is amply testified by very many sources throughout the Ancient World, for example, rock-cut Egyptian inscriptions. The messages are generally magical in purport, for the religion of ancient Egypt was saturated with belief in magic. "The great ancestor of Egyptian literature, the famous Book of the Dead, copies of which are found in the oldest tombs of the XI Dynasty, 2160 B. C. (Andrews, Brief Inst. of Gen. Hist.), dwells in detail on incantations having to do with the soul of the Dead, and recites the long and painful adventures which spirits were supposed to pass through, in making their way to the abode of Osiris."

Man-gods dominated for centuries as soldier, priest, king and legislator combined, with despotic powers of life and death over the mass of servile society. Slaves and gods—slaves on one side, gods on the other. And both must be swept away. But when?—and how?

CHAPTER III

First Traces of Development

In the Mother Land we find lash-driven drudges working on temples for gods and goddesses; Divine right of kings, with a vengeance.

"And it came to pass that as they journeyed from the East, they found a plain in the land of Shinar, and dwelt there." Thus, in the usual terse summary (accept it or reject it, but do not argue it!) Hebrew scripture assigns beginnings of history for our race to the far-famed, remote and fruitful land of Shinar, in the Tigris-Euphrates valley, beyond the headwaters of Persian gulf. Between two big rivers in the long, narrow valleys we find the birthplace of tribal names and dynasties. Chaldea, Mesopotamia, Assyria, Babylon, are side by side within a few hundred miles north and south; all part of the identical Mother Land at one time of the posterity of Nimrod and Noah.

Yet geological science makes plain that mankind was on the Earth unnumbered centuries before the Hebrew record of Shinar. "Beginnings" of any human institution take us into mere conjecture. All prehistoric tribes trace their descent from heaven. This, of course, is mere obvious human self-conceit, but when the Mother Land emerges from the obscurity of an unknown past, we already find tribal peoples possessed of a relatively high degree of culture: flocks and herds, conceptions of the word "moral," ideals of domestic crafts, such as weaving and forging weapons of bronze, rudiments of agriculture—and the land is ruled by a military despot who, in addition, is usually the high-priest, therefore head of the national religious cult.

We go into this, in passing, because the legend of Shinar pretends to dismiss, abruptly, something that at

best is told to satisfy a vain human longing rather than to convince the inquiring mind. In the Ancient World, as organized, we find ourselves confronted by a social system that, whatever its primordial origin, is based on unlimited human slavery. Slave-hosts of Shinar were recruited from innumerable war-captives reduced to bondage under the necessary and obvious social system of the time. But the slave might be a superior man, degraded by the misfortunes of war. Then, too, customary practice demanded that the unfortunate debtor give himself as security for his loan, working out the debt under the lash of a master who saw to it that, as long as there was a breath of life in the slave's body, the old grudge would never be fully wiped out.

* * *

In the Mother Land the Common Man is branded like the ox, with the brand of his owner; is brother to the ox in the field. He lives in a tent or in the open; camel-driver or sheep-herder; nomad, wandering in gypsy bands; his dog, sheep, goat, eat and sleep beside him, are his constant companions. When the tribe tires of one spot, the camp is struck. Or, if the Common Man is in the king's city, the chances are that the Common Man is drudging to repair walls, or digging ditches, or is conscripted into the army. Whippers-in go through the camp before the battle and lash the soldiers to march out to slaughter.

At least, whatever he was or was not, his pathetic history has never been written in detail; for heretofore writers of History have been so over-engaged with ambitions of kings, feuds of priests, politicians and philosophers, that the cause of the Common Man has never been regarded as of importance. Therefore, at this late century, to attempt to find out about him it is necessary to try to decipher picture-writing on old stones, find meanings in ancient mounds, reconstruct canals out of use 4,000 years, observe smoke-marks in caverns where the forgotten humans huddled against the winter's storms; and all these sources failing, we patch up broken pottery found in age-old Chaldean brick vaults of the dead.

For in the Mother Land, as in Egypt and elsewhere at this remote period, the Ancients are best studied through relics found in depositories of the dead. Whatever else our great-ancestors wrought, their tombs and temples are their living monuments today: memorials of stone, brick, clay. In Chaldea, coffins for the Common Man were formed of two large jars placed mouth to mouth and cemented with bitumen. Over these clay coffin-jars they heaped earth and put in drain pipes, and then added more earth, to hide the spot from prying eyes.

The peculiar fascination of the excavations has thus been commented on by a former worker for Field Museum, Chicago, after an exploring expedition in Palestine: "It used to be my special work when the graves were opened to gather up the dust into which the body had turned and sift it through my fingers to rescue the jewelry buried with the dead. There were bronze earrings, finger rings, armlets, anklets, and beads of various stones and shapes. The most striking adornment worn by the women was a long thin piece of gold, bound upon the forehead. It is almost certain that Sarah adorned herself with such an ornament."

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Thus we have to dig under the soil like moles, visiting the Land of Eternal Silence; and the side-walls of the higher-class Chaldean tombs are closed in, above, with an arch. The body was laid to rest on its left side on a matting of reeds, a brick under the head, and at the left a copper bowl, the fingers of the right hand placed on the bowl, as though ready to eat. Ornaments were scattered about, food and drink arranged conveniently near the corpse.

It is plain from this that the people of that far-off time, 4000 B. C., believed that the Dead are still living, have merely fallen asleep; and at the right time, on waking up, will be hungry, eat and drink, and dress as in life, even down to putting on rings and bracelets; take up the bow and arrow, the spear or the war club, and call for the favorite dog or war horse whose bones are buried near at hand; and ride out into the world of light, to act

once more the part of man in the flesh. The wisest men of that day held closely to these ideas of death, and the priests summed up man's destiny in the skies. Chaldean seers were forever gazing into the heavens, trying to trace in human affairs the mysterious and baffling influence of the stars. The Common Man's mind was a haunt of gods and demons, some with bodies of men and heads of apes, others like winged bats. Such was the general level of intelligence at that time. Under the bastinado of overseers for the king, this animal-man, the Common Man, dug canals from one big river to the other, to water the Mother Land and to make it bloom; all around was the great belt of desert; extending not even the gods know how far, and this desert was inhabited by monsters—at any rate that is what the Common Man believed.

* * *

The wonderful Mother Land with its leaves of double-width and its blades of wheat often three fingers across.

This Mother Land, between the Tigris and Euphrates, becomes as centuries pass the temporary home of many a strange wandering people; come out of the veiled East, gateway of humanity, birthplace of Civilization: mysterious East from which our oldest arts and sciences have come down through the mists of centuries.

The big rivers (the Tigris 1100 miles long and the Euphrates 1780), wind through a veritable tropical garden; and this garden became the seat of great empires—the Chaldean or Early Babylonian, 2400 B. C. to 1300 B. C.; the Assyrian, 1300 B. C. to 625 B. C.; and the later Babylonian, 625 B. C. to 538 B. C.

All of this you should not try to get into your head, like the multiplication table; but instead merely think of times very long since passed away and now known only by the ruins of massive temples, or by gutters in clay banks that once marked the course of irrigation ditches; and buried under shifting sands, the shroud of all this glory that is departed, the explorer comes across tombs, streets, walks, temples, walls of ruined cities,

mixed indescribably with very ancient skulls as white as chalk.

Millions lived and died in the Mother Land—black men, brown, yellow, white, speaking all manner of gibberish and practicing magic. "Outside the city gates the soft dusty roads go at a dead level between the fields or the groves fed by irrigation from the two rivers. The country is covered by a network of canals, the work of many generations, by which much that had been waste and swamp has been changed into corn land or luxuriant garden. To repair canals or to dig new ones was the work upon which every ruler in Shinar prided himself beyond everything else. And wherever the water was brought in due measure the fertility of the land was such that it seemed to strangers almost miraculous." (Bevan, Land of the Two Rivers.)

In this ancient Babylonia, all you need do is scratch earth with a crooked stick. Groves of date palms sprawl rank and wild along the river banks, and in the fields along the canals sprout patches of wheat, barley and sesame. The land is most excellent for corn. From the date palms the people squeeze their molasses, wine, sugars—even as wandering Arabs do to the present hour.

"It is so bountiful in its yield of those fruits which men call cereal," wrote a traveler who saw the land in the 400's B. C., "that it returns for the most part two-hundredfold, and at the best, even three-hundredfold. The breadth of blades of wheat and barley easily reaches four fingers. And of millet and of sesame, what the size is—as if it were that of a tree—though I know well, I will not mention, being sure that for those who have never visited Babylonia, even so much as I have said already as to its fruits will have gone far beyond the measure of belief" (Herodotus, i, 193).

Over the plain, higgledy-piggledy, dwarf cypress trees cast blue shadows under the intense glare at noon, and at night, in the moonlight these trees loom like ghosts. In Chaldea the clay is wonderful for brick making; in laying a wall, wells of bitumen provide a natural mortar or cement. Assyria, the land higher up the stream, has copper, lead, silver, antimony, sulphur, alum, petroleum

and salt. It rains in the winter, instead of snows, the summers are hot and dry. On the plains roam lions, leopards, hyenas, lynxs, wild cats, wolves, boars, stag, gazelle, foxes, rabbits, badgers and porcupines.

* * *

A large part of the Common Man's life is necessarily spent defending himself and family against wild beasts. The mightiest hunter of them all is the legendary Nimrod whose fame is ancient and terrifying. Nimrod is 20 feet tall, so we read, and swings at his enemies with a whip of scorpions; and while you look on in fear and trembling, Nimrod hugs a lion to death and cracks the lion's bones.

These ancient glories are told in myth, but today the beautiful is departed. We find the Mother Land a land of desolation; ruins everywhere throughout depopulated Shinar. Mighty Ur, early capital of Chaldea, birthplace of Abraham, is a brick-pile called today Mugheir; wandering Arabs camp over the site of the ruined temple; and Essasar is a ruin, the Erech is the ruin of Haruk or Warka, where explorers come across fragments of another mighty temple. Moses spoke of Calneh, or Nipur, but today that also is a dreary broken mound; and Borsipps with its ancient temple is a welter of brick and stone, as though leveled by an earthquake. Northwest fifteen miles on both banks of the Euphrates, are the ruins of Babylon, three miles long and two miles wide. Sippara, 20 miles northwest of Babylon, is the site of another lost city. And as for Cutha, Ihi, Chilmad, Rubesi—all are dust and ashes, side by side with the imperial brick piles of Nineveh, Accad, Assur and Culan.

So fadeth away earthly glory.

Centuries later came a learned priest who recorded lists of kings, and told strange tales about vanished tribes, but the stories deal mainly with wars for place and power. Great captains like Sargon ride forth with fire and sword, supported by hordes of bowmen, horsemen and chariot-fighters; who slash and kill right and left, till the dead are heaped like windrows in the moonlight.

There is a priest of Bel, Berossus, who lived about 250 B. C., and this priest of Bel scribbled off things he

called history. His work has perished, except a few fragments. The Old Testament repeats many traditions borrowed from ancient Chaldea; Herodotus, Ctesias and Diodorus Siculus add a mite; and then there is a huge gulf in time, and we find Layard, Sir Henry Rawlinson, E. Norris, M. Oppert, P. Smith, George Rawlinson, Niebuhr, Bunsen, and Duncker piecing together fragments of pottery, messages on broken rocks, carvings on tombs, zig-zags on tablets, reconstructing thereby more history out of the brick piles of Nineveh, Babylon and the other buried cities of the plain, than we can find in all the libraries of Europe and America combined.

* * *

Chaldean god-kings had strange names and performed gigantic labors, through conscripted hosts of slaves.

Nimrod, "mighty hunter before the Lord," is one of the interesting (legendary) characters in the line of god-kings, and Nimrod (2200's B. C.) is already in control of the Mother Land. We do not offer here or elsewhere in this book lists of kings. That would be a barren victory, of mere antiquarian interest. You might as well number the sands on the shores as to seek to uncover "history" by bald epitomes, such as customary dynasties of Chaldea, Babylon and Assyria.

The god-king Urukh had the temple-building mania—and how many slaves died under the lash of his overseers no record tells. Urukh's special temple was to the goddess Nana, but the despot's gigantic affair of Ur, built of 30,000,000 bricks, is now a vast mound of rubbish. There was also a temple to Hurki, the Moon-god, and another to San, the Sun-god. The king ordered his imperial name marked on each brick and his high priest provided this flattering text for the stamping tool, "To the Mighty Lord, King of Ur: may his name continue."

Under direction of astrologers, who were the wise men of the day, Urukh was careful to have the corners of his temple four square to north, east, south and west. However, at last Urukh's strenuous labors wore him out;

and when he died his wise men made him a mighty tablet, inscribing thereon his fame as god-king. His prayer, "May my name continue," is very human. We find similar pathetic appeals to posterity, all down through time. In that respect, human nature is today as it was thousands of years ago. Man does not like to see his individual work pass, and be forgotten. Craving this species of physical immortality, the modern man, too, has personal monuments in the form of buildings, factories and statues and when the modern man reaches the end he, too, like god-king Urukh, says piously, "May my name and works stand forever."

* * *

Next in the forgotten royal line comes Urukh's son, Igli, but here the record is temporarily broken; then enters the first of the Elamite conquerors from across the river, Kudnur-nakhunta, who holds court at Susa, and who governs by viceroys.

Now follows Kudnur-Lagamer, the ferocious Chedorlaomer, whose hosts held Canaan for twelve bitter years; but at last Chedorlaomer's crew is routed by Abraham, near Damascus, and the Chaldean rabble retreated across the Syrian desert.

Next we find the strange name Sintshil-khak; and his son Maduk; and Arid-sin; then a break of five kings, the record marking next Chaldean Dagon; and his son Gurguna; and Naram-sin, who made Babylon his capital; then Bilat; then Sin-shada; then Zur-sin; Nur-vul; and finally Rinsin closes the ancient line.

In turn appears the Arab Hammurabi (2200's), lawgiver, builder of canals—whose white stone in the Louvre tells of great deeds in the Chaldean land, notably Hammurabi's mighty canal digging.

And then comes his son Samsu-iluna; followed by Kara-in-das; and by Purnaburiyas; and by his son Das; and by Nazi-bugas; and by Kurri-gaizu, brother of Karakhar-das.

Whereupon Chaldea is conquered by Tiglathi-nin.

This goes on, century after century. The names of god-kings are as thick as autumn leaves, one rustling

against the other as we tread the ancient forest. And the wind blows the dead leaves here and there as we pass.

Some of these names of god-kings are strange, reminding us of the names of dogs, horses, field mice, ships, mountains or eagles. They do not sound like names of human beings. Under such leadership, the Common Man emerges into History. But this is the great outstanding fact: the Common Man, by sweat and toil did build all these mighty temples to the Moon-god and the Sun-god, and the other gods of high degree; and that this Common Man was brother to the ox and was branded on his body with the brand of the state branding-master, the chattel-mark demanded by the despotic will of great potentates, son of supermen—as the tale is told.

* * *

Sticks, stones and stars first showed our ancestors of this period glimpses of what we, today, call order in Nature; worship of Nature an incident in the growth of knowledge.

The minds of the ancient god-men were filled with bats and goblins. That condition, however, has not yet passed from the life of our race. There are millions of modern men and women who in moments of doubt visit the soothsayer. Or as we read (Ezekiel, xxi, 21): "The king of Babylon stood at the parting of the way, at the head of two ways, to use divination; he made his arrows bright, he consulted with images, he looked in the liver; at his right hand was the divination for Jerusalem."

The superstitious and magical practice of inspecting livers of sacrificial animals was dear to the imagination of our remote Babylonian ancestors. Our ancient forefathers thought magic the foundation of all knowledge; indeed, it was their principal formal study. Goats, bulls or other animals were slaughtered by priests; weird incantations marked the religious ceremony, and finally in triumphal pageant the bones of the sacred bulls were given sepulchre in grand tombs. We shall have more to say of this when we tell the relation of black magic to daily knowledge, in Egypt especially.

Already in Babylon, 4000 B. C., we find the belief accepted that the liver is the seat of the soul, and the wise men or priests regarded it as their solemn duty to meditate on the condition of the liver of the goat or ox sacrificed in the temple. The peculiar marks on the liver were believed to show whether the will of the gods was for or against the question that the priests, through the practice of religious magic, were expected to answer intelligently.

From this it is easy to see that our Babylonian ancestors looked on their happiness as directly related to rainfall, heat, air, or the condition of the bowels of animals. It seems plain why this should be true. Our ancestors were living in a state of Nature, and heat, cold, light, air, failure or abundance of crops meant life itself. It followed that our Babylonian forefathers worshipped the Moon, the Sun, rocks, trees, sticks and stones. It seemed very wise for the people to do these foolish things. We must not condemn roundly and boast of our superior wisdom, today. Or as learned Max Mueller puts it: "Our ancestors of those remote periods did not think, as we think, nor yet did they think as we think they ought to think." Sticks, stones and stars showed our ancestors glimpses of what we would call today natural law, conditions in Nature. But not content with examining the entrails of animals, we find Babylonian wise men scanning the midnight skies, seeking to find an answer to the riddle of our life on our little Earth. The records tell of Marduk, or as we would say today, Jupiter; of Ishtar or Venus; of Ninib or Saturn; of Nebo or Mercury; of Nergal or Mars; of Sin the Moon-god; and of Shamash the Sun-god.

* * *

The Tower of burned bricks whose top should reach the sky; another surprising labor of the lash-driven Common Man.

We mentioned only a few of the god-kings of the Mother Land. As the centuries rolled on, unnumbered hundreds of greater or lesser despots ruled in Babylon, Egypt, Palestine, Persia, and Assyria; won their power

by qualifying as successful soldiers. A mere outline of the lives of these military butchers would fill many pages of this book. To do that, would be a waste of time, for we have already given you the type. Ancient god-kings exhausting all other forms of vanity, did try at last to build a Tower that would reach the sky. In the tradition, the wind brought the whole thing down with the crash of thunder. The day the Tower toppled seemed a Day of Wrath, ordered by the offended gods themselves; and so the story has come to us of the Tower of Babel. Layard and Botta, searchers of history in ruined brick-piles, testify to the ancient legend, but almost any modern construction engineer could supply the immediate cause of a disaster which in a superstitious age was charged to the anger of Heaven.

According to Genesis the descendants of Noah journeying from the East, came at last to the fertile Chaldean plain of Shinar (Hebrew type of the name Sumir), and seeing that the land was good, began to build a Tower of burned bricks, cemented with pitch. But God confounded the tongues of the builders, and consequently the Tower was called Babel, or Confusion. The legend of the mighty Tower is reported also among early Babylonians, and Greeks at a later day repeat a tale about giants who attempted to scale the sky, but were overthrown by Zeus, who was enraged to think that mortals would dare encroach on the realms of the gods. The site of the Tower is disputed, but one theory places it at Birs Numrun, eight miles from the city of Babylon. Here the Tower (now a vast heap of rubbish) originally dedicated to Nebo, was called Temple of Seven Lights. For a very long period the Tower stood unfinished; Nebuchadnezzar ordered his thousands of slaves to complete the monument. The ruins still rise 153 feet above the plain. Another possible clue is Amram, inside the walls of Babylon; this mound is 3,300 feet long and 2,400 feet wide.

* * *

We also are told of another famous temple, dedicated to Moon-god Bel. The Tower of Bel should not be confused with the Tower of Babel. It is believed that each in its turn stood on one site, but Bel was built later and

presumably, in part, out of the ruins of Babel. Bel was said to have been 640 square and 600 feet high. A roadway in the form of a spiral of easy grade gave access to the top; here was a colossal golden image of Moon-god Bel, housed in the magnificent Temple of Belus; this statue, tradition says weighed 74,000 pounds or in modern value approximately $20,000,000. Each story of the Tower of Bel was colored and named after a star known to astrologers, whose religion was moon-worship. The first stage was black, after Saturn, then orange for Jupiter, next blood-red for Mars, gold for the sun, yellow for Venus, blue for Mercury, and silver for the moon.

However, all this should not surprise us. In those times, slaves did all the work and aside from miserable food and lodging had no wages, as we understand the word today. Craftsmen were paid on a basis of the lowest coin equal in value to what we would figure as 1-35th of a cent. Tens of thousands of slaves drudged for many years on the stupid and costly toy, the Tower to Moon-god Bel; nor do we know how many thousands died under the lash of cruel taskmasters of the god-kings. These despotic monarchs owned all the land and all its treasures, as well as had power of life and death over all the inhabitants. Therefore, to melt down $20,000,000 for a statue of a pagan god would seem a natural and reasonable thing to do; the gold, of course, had to be stolen near and far, in many wars, every ounce paid for by human blood. No one in authority objected to this, especially; it seemed right for the land to belong to the man-god, who had won control in battle and whose name threw fear into the hearts of tribesmen near and far.

Also, the Common Man of that day worked under the lash to make the plaything known as the Hanging Gardens of Babylon, usually numbered among the seven wonders of the world. It was built for Nebuchadnezzar's wife Amytis "who, weary of the dull plains of Babylon, now longed to see something to remind her of her native Median hills." She asked that a mountain be built right there outside her palace window. Her surprising wish was carried out, but years passed before the Garden was finished; in effect, it was a mountain of masonry, 400

feet square at its base and carried up on arches, the top of the Garden being 350 feet above the ground. The Hanging Garden was terraced and planted with flowers, shrubs and even with large trees.

* * *

Mighty Babylon is fallen; curse of the Hebrew prophets comes true.

It were easy to compile the social and political history of Babylon from the variety of curses, breathed in defamation by Biblical characters. Those Hebrew prophets who had actually seen Babylon with their own eyes were overwhelmed by the city's immensity and grandeur. Iniquities of Babylon, unrighteousness of Babylon provided a never-ending theme for religious exhortation. Supreme faith in the word of their God led Hebrew seers to repeat with calm assurance that indeed one day the wicked city must of a certainty perish before Divine wrath.

We quote from the American scholars Ellis and Horne (Greatest Nations, p. 63): "Fifteen miles square was the space enclosed by these (Babylonian) cliffs, this artificial mountain; the prophets never ceased wondering about those walls. How shall the foe ever surmount them or time destroy them? Jeremiah's climax to a long list of threatened desolation is, 'Yea, the wall of Babylon shall fall.' He expresses his amazement constantly in such exclamations as: 'The broad walls of Babylon!' 'Though Babylon should mount up to Heaven!' 'O, destroying mountain!' Yet so complete was the final devastation of the city that (for ages) men could not even say where it had stood. Travelers passing down the Euphrates saw at intervals abrupt, grassy hillocks rising from the plain. 'They are the abode of evil spirits,' said the ignorant natives. European science suspected they were the remains of ancient cities. Nothing more was known of them.

"Of late years (1910) explorers dug into mound after mound and found ruins of palaces, temples, and even whole cities. We know now where Babylon and Nineveh

stood, for we have seen their monuments, their arts, the figures of their gods, and even the remains of their buried dead. The greatest find of all was the royal library of the Assyrian king, Assur-bani-pal, containing many thousand volumes. Here, you will say, was the whole history of Assyria ready for us—and of Babylon as well. So doubtless it was, if the books had been whole, and if any man could read them. Each is a clay tablet, like a flat stone, both sides stamped full of letters. The writings were put on while the clay was soft, with a stick something like our pen; and then the brick was baked. Assur-bani-pal's books had met with rough usage. His palace had evidently been burned; and though the tablets, unlike our paper books, had safely withstood the fire, they met misfortune from another source, which paper might have defied. Apparently they were kept in a second story, and the floor burning beneath them precipitated the tablets to the ground. That was fatal to clay. Scarcely one in thousands remains whole, and many are shattered beyond all possibility of restoration."

* * *

Babylon (of the first Babylonian Empire) stood beside the Euphrates; huge canals connected various remote outlying quarters of the immense city. The banks of the river were embowered with groves of sycamores, or as the Bible says, with willows. The cliff-like walls Herodotus tells us, were 84 feet wide and 300 feet high, the bricks laid not in mortar but in asphaltum, "making the walls resemble one huge stone." The city proper was 15 miles square, and the gigantic walls were surrounded by a moat. The population, including suburbs, was said to number 20,000,000 inhabitants—unquestionably another myth. Entrance to Babylon was through 25 immense gates, each gate of brass; overlooking the city from the very skies, as it seemed, were 300 watch-towers, each 360 feet high. Diodorus reported a tunnel under the river, connecting the eastern and western sections of Babylon, which were in a sense separate cities, walled against each other on the river side.

In connection with the wonders of Babylon, the legendary woman-warrior, Semiramis, queen of Assyria, en-

joys a mythical renown; she appears in history as a sort of Catherine of Russia. Queen Semiramis invaded India and made many foreign military conquests. While it is doubted by many careful commentators that such a woman ever lived, Herodotus tells of a queen by that name, in the 700's B. C. She is alleged to be the first conqueror who used the cross on which to punish her enemies. The accounts of her cruelties are as thrilling as a melodrama. We also read that the caste-system provided Semiramis with an army of 3,000,000 foot soldiers, 500,000 cavalry and 100,000 war chariots. Her husband, Ninus, king of Assyria, is usually represented as founder of Nineveh, and after his death Semiramis ruled as regent for her son.

Her magnificent construction work at Babylon has passed into a tradition. Semiramis conscripted 2,000,000 slaves to build walls, towers and canals. Modern experts who have checked the mechanical problems tell that even with modern machinery, the work represented by the brick piles of Babylon would require the diligence of 2,000,000 men working at least two years; whereas with the primitive tools of those ancient days, to get the work through must have taken several generations of time and man-power. One estimate has it that the walls of Babylon contained two hundred and forty-seven billion bricks (247,000,000,000).

* * *

The fierce warrior Nebuchadnezzar, carrying off multitudes of Jews to Babylon (500's B. C.); made them work to suit his royal pleasure. He shrewdly selected the artisan-class, and mighty Babylon was now enriched with still other great buildings, erected by unpaid Jewish labor. The Jews felt their humiliation keenly, or in the words of Habakkuk: "The stones shall cry out of the wall, and the beam out of the timber shall reply to it: Woe to him that buildeth a tower with blood, and establisheth a city by iniquity!"

* * *

The Oriental system of plural wives brought a vast number of women to the Babylonian slave market, where

the women were sold into captivity. Women are seldom represented in ancient sculpture, unless as captives, or are seen in attitudes of despair, such as begging tyrants for mercy; or again, women are preferably shown under falling walls of cities. Speaking of women, the polygamous practices of the pagan Mylitta religion are set forth by Herodotus and need not be repeated here. The abject, degraded slavery of woman in Antiquity stands as a frightful parallel to the down-trodden condition of the Common Man; and if you are startled at the strange and brutalizing episodes through which the Common Man passed, in the long evolution toward securing liberty under law, then we will add at once that the story of woman's sufferings and sorrows, adequately set forth, would cry one to the very stars for justice. Her history has always been more bitter and blighted than that of the male of the species—which may in a measure explain the peculiar psychology of her loves and hates.

* * *

Each bright night you can see El Jabbar, the Chaldean giant, in his distant home in what we today call the Constellation of Orion; and El Jabbar is really Nimrod, of the Mother Land.

We spoke of Nimrod, one of the ancestral monarchs of the Mother Land. They made gods out of strong men, as we have shown; and Nimrod, because he killed off the wild beasts that roamed over Chaldea, made the land safer for the living. Nimrod, therefore, earned the gratitude of his countrymen, who named him Bilu-Nipra, or the god of the chase.

What has become of the old Egyptian gods? Osiris lives in the Dog-star, Nimrod looks down upon us from the eternal security of Orion. Nimrod was certified a "mighty hunter before the Lord," as the Biblical phrase has it; and when, after many years of strenuous fighting of wild animals, Nimrod came to die, Chaldean astrologers found him a place in the sky; and we read that, transformed into that bright particular star, El Jabbar,

today known to us as Orion, whose magical belt of stars we see clearly on bright evenings, Nimrod lives forever more, enthroned with the immortals.

For Nimrod, like other strong men of the Ancient regime, was not a man at all, don't you see, but was really a god; even while he was still walking this earth engaged in mighty hunting expeditions. We shall have much to say of god-man or rulers who became gods in Greece and Rome, but Nimrod's legendary fame in this respect leads all the rest.

However, were the mummy-pits to give up their dead, as the Ancient wisdom taught, the men of primitive times would find themselves in a strange, unknown world.

Time has turned the temples into broken brick piles, and proud Nineveh and Babylon and other cities of the plain are long since but shapeless mounds. The only thing not changed is the sky, and that at least the people of Nimrod's distant day, should they ever be released from their mummy-pits, would understand. For the glory of their matchless monarch Nimrod still shines in the undiminished splendor of immortal youth, as El Jabbar the Giant.

And this will still be true, too, when you come back. Let us say that after thousands of years have rolled away, should you be permitted to burst your prison house and return to earth, the only thing you will recognize amidst the wreck of Time and Chance will be the Great Bear—otherwise the familiar constellation known to your childhood's fancy as the Dipper, while you were here on earth.

CHAPTER IV

The Myth of the God-Man

Superman Hammurabi speaks directly to the gods for he was their vice-regent on earth; era of eagle's beak and curved talons.

When we talk of types of man-gods or rulers so regarded, we must dwell particularly on the renowned Hammurabi, the fierce Arab that came out of the desert and gave the law of eagle's beak and curved talons. This celebrated soldier was head of the Babylonian power, 2250 B. C., but part of his laws in one way or another, came down to comparatively modern times. No study of the evolution of history, affecting the rise of the Common Man, should neglect Hammurabi's despotic contribution. His conception of justice will help us to understand subsequent shaping of events, for very many centuries. The world is old, very old; and still it is of yesterday. The darkness that covers the beginnings of man's life on this Earth lifts from the Euphrates Valley, now and then, over long centuries, disclosing always that man is man, and that after all is said History is merely human nature in action. Comes now that ancient Khammurabi, or Hammurabi, in his hand his Code of Laws.

There has been a long period of development in the Valley of the Tigris-Euphrates, and mighty fighting men under war-lords seized for themselves and their successors the southern portion called Babylonia. These fighting men were a round-headed, clean-shaven race, who battled with the fury of tigers; they had a peculiar culture, impressed on brick cylinders their odd-looking pothooks that expressed ideas quite as well as do our modern letter-style of saying things; and pictures filled in the gaps; pictures of mythological beings, half-men, half-animals, usually shown as engaged in desperate fighting; all these records in broken pieces of pottery, to be sure,

but still venerable and pathetic with the weight of human happiness and human woe.

These round-headed warriors knew how to form the phalanx; rushing into battle with spears, slings, axes, mauls, war-chariots, and with amazing flights of arrows; man against man, shoulders touching, body pressed against body. "Either I kill you, or you kill me!" With broad, tall, rectangular nail-studded shields, the Sumerian hosts would dart forward; on their heads leathern helmets and a neck-guard of tough hide. This moving wall of shields with helmeted heads sticking out on top, slipped forward like a human porcupine, all bristling with spears. Ahead was the King Hammarabi himself, in the teeth of death. Like a juggernaut, the close-formation of fighting men walked over the slain—on to victory, or to death.

* * *

Beggars and gods; the beggars are branded with a hot iron, to show ownership; while the man-gods (rulers) shake hands with the god Bel, as token of certified kingship; earliest type of Divine right of kings herein shown.

The Beggars or Muskin are abroad in the land and much legal lore they make necessary; likewise the slave-class or Ardu represent for us the type of Common Man of that distant time. The beggar is regarded as human cattle. As men brand cattle, so the Common Man's body is branded by the branding master in the sign of the owner. The brander is a state official, and the man who removes a brand is regarded as an outlaw and punished with death for interfering with legalized property rights. The slave class is induced to marry for the profit of the owner, but the gods said if the female slave is taken by a freeman to wife, the children are free-born. In harvest time, if through carelessness the oxen break down the standing corn, the slave's punishment is severe.

The slave, as property of the temple, has to work all his life for the gods; that is, the priests as representatives of the gods of the soil, act as disbursing and collecting

agents for the gods of the ground. A tithe of the harvest goes to the god's use, through the gates of the temple.

It is a fat form of ancient graft by a parasitical community living on the toil of serfs. The temple is the place where the sun-baked bricks indented with picture-messages, are stored; and of these tablets there are countless thousands. The temple had its granary of the god, and in times of famine free corn is doled out to the Common Man. If his crops fail and corn is scarce the priests at the temple loan corn without cost, which to be sure is very good. But, of course, when the crop grows it is right that the temple must have its share returned with interest to appease the god that really owns the land. The Common Man believes all this, and it seems reasonable, wise and fair to him. He does not regard priests as a privileged class, under the wing of politics and prerogative. The gods of the Babylonian cities are immortals, supermen, half animal, half human, and the king is chosen by the god to collect the corn tax or dues in cattle, or in labor. When the king needs bowmen and spearmen for his wars, the slaves are taken from the land, and military services are part payment for the use of the land; here we discern clearly the fore-runner of the Feudal system, as introduced into England three thousand years later by William the Conqueror (1066). Egypt, too, as we shall learn, had likewise a Feudal system of a primitive type.

* * *

In the temple, the supergod Bel rules in all his power and might. There are also the gods Ami, god of heaven; Ishtar, queen of fertility, and usually presented as an undraped figure, to symbolize prosperity, growth, life. The high trinity of gods number Anu, Bel and Ea, dividing between them heaven, earth and water. Soon the gods themselves enter into rivalry and we find now an alliance between Ishtar, queen of fertility, and Shamash and Sin, Sun and Moon gods. Later all the older gods go out of favor, and the supergod Marduk gains supreme authority, with special dominion over demons and witches; hymns to Bel are now turned into peans of joy to proclaim supergod Marduk. Marduk thus stands head

and shoulders over all other gods in Babylonian mythology; but times change and Marduk's reign passes to Assur, god of the southern city of that name. Behold the rise and fall of many gods, even as among human beings powerful rulers live out their brief year or two, and are in turn displaced by newer popular idols. It appears, indeed, that the very gods are taking sides in the military and political fortunes of Babylonia and Assyria. For example, the daring despot Sennacherib (689 B. C.) destroying Babylon to prove as it were that the old god's rule is over, now removes the statue of Marduk to Nineveh; but the grandson, mighty Assur-bani-pal is discreet enough to restore the old god's stone. Here, a singular incident intervenes. In all his glory Assur-bani-pal testifies to the ancient custom of shaking hands with the god Bel, as a token of certified kingship in the Euphrates valley. To shake hands with the god gives public acknowledgment of what in much later centuries becomes known as the politico-religious theory of kingship by Divine right. The Middle Age principle of Divine right is identical in spirit with that very ancient practice of Babylonian kings, for example, Assur-bani-pal grasping the hand of the stone statue of Bel! And the Common Man in his role as property of the temple and servile supporter of priest-craft sees all these things, but keeps his peace on pain of death. To him, the god Bel is no invention, but a terrifying power from the supernatural world—a god familiar with the dusky shades where the dead drag out a miserable existence.

* * *

Hammurabi's Code of Mine and Thine; this military despot (probably teacher of Moses) claimed to rule by authority of super-gods Anu, Bel and Marduk.

Now this great Arab, Hammurabi, whose vast work in law is one of the treasures of history, bases his authority as king on the will of the gods Anu, Bel and Marduk; also asserting that these gods gave full authority for the 282 sections of law, engraved on a block of black diorite, in cuneiform characters of Babylon. Allen (Evo-

lution of Government and Laws, p. 994) says that the Code Hammurabi, discovered at Susa by a French expedition under M. De Morgan (1901-2), is the oldest body of written laws known to us. Hammurabi, while conceding that his Code was inspired by the gods, claims full credit and publishes the work as his own. While the Code is utterly despotic, and gives internal evidence of having been the fore-runner that inspired Moses' "an eye for an eye, a tooth for a tooth," here and there in cruel Code Hammurabi, we find a sense of times-present. That human nature remains unchanged, we discern as we study this Code of 2250 B. C., in the reign of the wise and glorious Hammurabi, whose judges must weigh these high crimes, very modern in their purport withal, to-wit: Bearing false witness; breach of contract; breach of trust; theft; corporal injuries; disinheritance; slander; corruption among judges, soldiers and other officers; fines; neglect and carelessness; incest; kidnaping; highway robbery; murder and brigandage. Necessarily we rub our eyes and wonder whether the world has progressed as far as we sometimes fondly imagine. Mine and thine are clearly worked out, defended and surrounded with terrifying punishments, but for all that, men are committing the self-same crimes and misdemeanors for which our modern statute books still seek to provide penalties. At least one fact is to be admired in the Code Hammurabi; we refer to the directness in justice, the swift administration of pains and penalties; and while to be sure the brutality of the Code Hammurabi offends our moral senses today, still Babylonians under the Code Hammurabi were guaranteed obvious forms of legal protection beyond the pretentious legal assertions of more boastful later eras later called to your attention. Mark with care:

If a man bring accusation against another and charge him with crime, but cannot prove it, the accuser shall be put to death.

If a man steal ox or sheep, ass or pig or other beast from a god (temple) the thief shall restore 30-fold; if from a freeman, 10-fold; and if the thief have nothing to pay with, he shall be punished by death.

Shepherds may not go to war, nor shall priests of the temple be called on to serve in the army.

If through the slave's carelessness the oxen wander and trample the standing corn, the shepherd shall forfeit 12 to 1 for damage.

The son's hand that strikes the father shall be cut off; the hand that steals corn shall be cut off; the tongue that lies shall be cut off; the surgeon's hand that through carelessness endangers human life, shall be cut off; the hand that dares obliterate the slave's brand, shall be sacrificed; the slave who hearing his master's call pretends not to recognize the master's voice, said slave shall have his ears cut off; the false witness shall suffer the loss of an ear.

He who gives false weight is recommended to the displeasure of the gods.

These things are punishable by death: Breaking and entering, false claims for goods, harboring a slave against his master's right, kidnaping, disorderly conduct in a tavern.

A house-builder whose shoddy work falls and causes loss of life, the same builder shall himself be killed. A thief at a fire shall be instantly dispatched; a man caught burning a house, at that moment his own body shall be flung through the opening, suffering death at the place of his crime.

* * *

In special cases the penalties visited on the law-breaker were compounded by being passed to sons and daughters of the accused.

A notable legal principle of the Code Hammurabi is that "intent" plays a part, and in cases where the accused could prove accidental slaying, the crime was condoned. Mere suspicion was not enough to justify; the criminal must be taken in the act.

There were no lawyers in that time, the judges acting for both parties. In Babylon was a bench of jurists, and cases were sent there from distant parts of the realm.

The judge sometimes ordered the suspected criminal thrown into the sacred stream; and if he swam he was adjudged innocent; if he sank, guilty.

The Code fixed wages for laborers; there was a legal rate of interest, also an endorsement system; and if the endorser could not pay he was sold as bondsman to the money-loaner. Payment through bankers by what we would today call draft was worked out; interest rates were 20 per cent and higher.

Caravans ranged over the deserts and goods were necessarily entrusted to traveling salesmen, who signed agreements providing death penalty for default or breach through theft, robbery or losses; there was also a definite legalized commercial system of selling goods on consignment, with pains and penalties.

* * *

The French idea, a dot for the bride, comes down from this ancient Babylonian history. Marriage was a form of purchase, and there was the bride-price, put up by the father, who arranged terms of marriage and paid the bills. While kings and grandees had concubines, the Common Man was legally limited to one wife.

* * *

If a suitor changes his mind at the last moment, the presents belong to the girl, and she need not return them.

* * *

The wife's family inheritance was hers for life, and at her death went to her children.

If the prospective father-in-law seduced the bride he had to pay her the dowry and she was free to go; if the husband became a slave, or a captive in war, or went on a far journey and was gone for a long time, the wife could find another man, and the children by the former marriage were the new husband's to support; but if the missing husband returned, he became her legal husband again. The husband could send away a bad wife in which case he kept the children; if she was divorced the husband had to return the marriage-price received when he took her from her father's tent. She also had action for cruelty and neglect. The husband then had to give a field or a garden for the wife's support. If, however, he could show that she was a bad wife, the law took her and she was drowned.

Whenever a widow remarried, the judge passed her property to her children. A childless wife must give her husband another woman by whom he could have children.

If a wife turned out to be a chronic invalid, the man must still support her, "in sickness or in health." The father could pledge his children for debt, but if the father had children he himself could not be sold into slavery.

The son that disowned his father had his hair cut off and a slave-mark put on him. For, the father was supreme head of the family, and must at all times be respected.

* * *

If a man destroys the eye of another man, the aggressor's eye shall be destroyed.

If one breaks a man's bone, they shall break his bone.

If a man knocks out a tooth of a man of his own rank, they shall knock out his tooth.

For assaulting a superior, the culprit received sixty strokes with an ox-tail whip; for striking a man's son a slave was liable to have his ear cut off; for a blow in a quarrel the aggressor was required to pay the doctor, and if death ensued half a mana of silver.

If a man strikes a man's daughter and brings about a miscarriage, he shall pay ten shekels of silver for her miscarriage. If that woman die the judges shall put the aggressor's daughter to death.

* * *

The people were divided into three ranks: Upper, freeman and slaves, and pecuniary mulcts for assaults and offenses were graded accordingly. For operating for a wound and saving a rich man's life or for opening an abscess and saving his eye, a physician was entitled to ten shekels of silver, for a freeman five, and for a slave two. If by operation the doctor caused a man's death or the loss of his eye, the doctor's fingers were to be cut off; if the doctor's treatment was unsuccessful, causing the death of a slave, the doctor must restore a slave of equal value.

If a man rented a field and failed to raise a crop he must pay on the basis of the yield of adjacent fields, must break the soil with hoes, harrow and return it to the owner. If he rented an unreclaimed field for three years and neglected it, the fourth year he must break it up and pay rent in grain.

If a woman hate her husband and say: "Thou shalt not have me," they shall inquire into her antecedents for her defects; and if she has been without reproach and her husband has been going about and greatly belittling her, that woman has no blame. She shall receive her dowry and go to her father's tent.

If she was not a careful mistress, if she gadded about, neglected her tent and belittled her husband, they shall throw her into the water and drown her.

If a man's wife gave him a maid servant who bore him children, he could not then take a concubine. If he had a wife who presented him no children he might take a concubine, but the second woman did not rank as a wife. A maid servant, who had borne children to her master, could not take rank with her mistress, but the mistress could not sell her. The maid might be sold if she had not borne children.

If a husband contracted with a wife that she should not be holden for his debts, creditors could not hold her for his debts, nor her creditors hold her husband for hers.

On the death of the wife her dowry belonged to her children, but if she had no children the dowry went to her father's house, provided that the father first returned to the husband the original marriage settlement.

If a father present field, garden or house to his favorite son, and write for him a sealed deed, later on when the brothers divide after the father's death, the favorite son shall retain the present which the father gave him, and over and above they shall divide the goods of the father's house equally.

If a father selects wives for his sons but does not take a wife for his youngest son, after the father dies, when brothers divide, they shall give from the goods of the father's house to their youngest brother sufficient money

for a marriage settlement, in addition to his regular portion, and said offset shall enable him to buy a wife.

If a man was married twice and had children by both, the children were entitled to the dowries of their respective mothers, but divided the goods of the father equally.

A father could not disinherit his son without cause nor for the first offense, but for a second offense the father might do so. If a man having children by wife and maid servant, and in public called the children of the latter "My children," on his death the maid servant's children inherited equally with the children of the wife; otherwise, the other woman's children did not inherit, but in that event the maid servant and her children were free. The widow then took the dowry, the gifts made to her by her husband, and was entitled to the use of his tent or house for life.

Death was inflicted for stealing the minor son of another; aiding a slave to escape from the city gate; harboring an escaped slave and refusing to produce him; making a breach in a house; practicing brigandage; taking furniture from a burning house; death was also inflicted on an officer who sent on an errand of the king, hired a substitute to go in his stead; or a governor for taking the property of an officer; letting an office for hire; presenting a bribe to an officer, or to a man of influence, or taking the king's gift from an officer; and death was visited on a man for deceiving a brander and causing him to brand a slave with the sign that the slave could not be sold.

* * *

He came up out of the desert and ruled over the land; his power was based on terrorism; yet Hammurabi was held to be a god among men.

We have told you enough about Code Hammurabi to make clear that the law of the land was the law of the Eagle's Claw, those sharp curved talons that squeeze and kill; an eye for an eye, tooth for tooth, life for life. If Moses 1500 years after Hammurabi did not receive his inspiration for law-giving from Hammurabi, then indeed

the coincidence is remarkable. We also discern that Hammurabi's lust for power and the glorification of power, has ruled men's minds for many centuries, and for that matter governs to this distant hour; but nevertheless the Code Hammurabi marks a distinct social advance, though it incidentally supports the Shakespearian words, "Crowns got by blood must be by blood sustained." The progress we refer to was the result of the king's powerful exertions in favor of a settled legal order in society.

Hammurabi came up out of the desert and ruled over the land; his power was based on the terror his name inspired; he was regarded as a god on this Earth; he was held to be the special police-agent of celestial gods that owned the soil. In Hammurabi's behalf priests killed animals and mumbled as the smoke curled over the altars; the burnt offerings were to appease the anger of the gods, and to testify to the glory of the superman, Hammurabi.

Thus Hammurabi, like other kings for centuries before and after his time, spoke to gods as you speak to your friends. Before war, he went to the temple to consult with the god, and in battle at critical moments he called on the gods to give him victory.

CHAPTER V

Common Man in Early Egypt

Condition of the Masses, in Egypt; spread of useful knowledge supports glimmerings of fraternalism; outlines of Egyptian culture.

When for example we dwell on the miseries of those vast hordes of slaves that comprised the bulk of the Egyptian population in the days of the Pharaohs, we must not look down in derision, nor yet assume an air of modern superiority, in contrast with the alleged degradation of our remote ancestors. Human slavery, as a social system was universal in the Ancient World. Chattel-slavery was held to be a direct and inviolable issue of war; Egyptian customary law permitted slaves to marry, and the slave could hold positions of trust, as agricultural or commercial agents (Herodotus, ii, 113). In the land of the Pharaohs we behold a race of grain-growers, vine-pruners, and hewers of stone. Even at that time, 4,000 years ago, social extremes are everywhere visible. On one side, workers are living in mud huts, women carrying water, grinding meal between flat stones, baking the bread in hot ashes; while on the other side we observe the priest class feasting on the fat of the land, and exercising power of life and death over entire servile populations.

The government was an hereditary monarchy, modified by the influence of the priestly class, the power behind the throne. Every man's place in life was fixed for him by the position of his father before him. The priest-class, the richest and most influential, included many professions and occupations. The priests were the only ones who knew how to read and write, and the medical and scientific men belonged to that rank. The priests fixed the religious ritual to which every man, including the king himself, was obliged to conform. The power of the priests was almost unlimited.

When we tell you that Egypt was peopled by a race of slaves, we use the term in the light of historical evolution. The detested system of slavery was in itself a step in the path toward subsequent political freedom; even as harsh social conditions we complain about, today, will in the future be found to have been tendencies in the direction of progress. That a given social condition is recognized as vile causes men to think about that evil; the agitation sets up thought-current that in time changes the history of our race. Hence we say, simply, that these Egyptian slaves were beaten by masters; and that to whip or lash a slave or brand a slave (hot iron) with the name of the owner, was for thousands of years within the accepted religious, social and political conception of master and man.

In ancient Egypt the common form of corrective punishment for a slave was the bastinado, a lath of bamboo, applied to the feet or back, but generally to the feet. The slave was tied down and the punishment was often protracted over hours. The blows were not severe, but light, very rapid and incessant. However the man might thus be literally tortured to death. The bastinado is still used in China, Turkey and Persia, but the bastinado is only one of the frightful forms of man's inhumanity to man, that we shall read about in this book.

Also, death by torture is a very ancient type of punishment. As our narrative unfolds, yes, long after we leave the Ancient World, we shall see century after century men inflicting all manner of atrocities in the name of law and order, and we shall sum it up in more detail in those later parts that detail life in famous prisons. Incidentally, we shall show that the amelioration of penal punishments, based on a growth of a spirit of toleration, fills a large and meritorious place in the tragic story of evolution of Democracy. We constantly set before you, in varied form, the great central ideal of growth of fellowship, freedom and education for the masses; but for the present before us the master is lashing the Common Man in Ancient Egypt, also in Assyria, Babylonia, Phonecia, Greece, Rome, and later the thing goes

on and the condition is continued in Gaul, Saxony, England—or where you please, up to yesterday.

Yet should you for the moment start back; we urge you not to resume your self-possession. We must again say that black slavery in the United States persisted till 1863. We cannot write the history of the rise of the Common Man, or evolution of Democracy, without at the same time making an indictment of human selfishness.

* * *

The god-man as ruler of Egypt; Pharaoh, accepted type of successful monarch, is to tyrannize for unnumbered centuries.

"Pharaoh is then a visible god, a god in the flesh he is called the good god, the great god, the living god, and nobody approaches him without offering words and honors due a god. When he wakes in the morning, he is likened unto the rising sun, and the members of his royal household salute him as they would the sun-god Ra, in these words: 'Turn thy face to me, O rising sun, which lightens the world with thy beauty. . . . thou drivest away the darkness of Egypt; thou resemblest thy father when he rises in heaven and thy rays even as his rays, penetrate into all lands. . . . when thou art resting in thy palace thou hearest all that is said in every country, for thou hast millions of ears. Thine eye . . . seest better than any sun. If one speak even though the mouth that speaketh be within the walls of a house, his words reach thine ear. If any hidden action be committed, thine eye perceiveth it, O king, gracious Lord, who giveth the breath of life!' "

These surprising words (Maspero) give us the clue. Egyptian kings even as those Babylonian and Assyrian war-lords were held to be visible gods, become flesh and blood. The particular Pharaoh we speak of, Rameses II., reigned in supreme glory 1400 B. C., sat on a throne of gold, and wore peacock's feathers in his hair; officially, he was the superman, the source of all power in the land of Egypt.

From what the Egyptian scholar Maspero tells us

(Life in Ancient Egypt and Assyria, p. 44), the great Pharaoh was worried at the moment because there was no direct road to the new gold mines; and Pharaoh was asking his ministers whether it would not be wise to sink wells along the trail in order to hasten matters and bring out the gold? The king did not care whether his slaves died of thirst in the desert, but he did care very much about the yellow metal.

And the ministers began their audience with the extraordinary words, quoted by Maspero. The peculiar style of talking to Pharaoh was the customary method of saluting and honoring a king of that period. Today, we would call it dull, stupid and dishonest, would expect to hear it in a comic opera, applied to the king of the Isle of Sulu. Yet if we jumped to this conclusion you would make a blunder. Did Pharaoh's ministers wink the other eye in making the absurd remarks necessary in their daily intercourse with their ruler? It was not ceremony, altogether. It was the desire to share a few crumbs of the superman's power. When the ministers spoke to their ruler all-highest in the absurd language we have quoted, the counsellors were in their hearts guilty of atrocious lies; but before the barbarous monarch of that far-off time, the only chance for a high official to get his own way in a few petty affairs was by pretending to be stunned by the god-like wisdom of his master, the king of kings. However, in that respect, the problem of the worship of the Golden Calf has never been solved. Modern politicians in the Democracies, presumed to be most enlightened modern politicians, still seek their personal advantages, as in the days of the Pharaohs. In modern life, however, it is the "people" who are flattered by fawning politicians.

That our forefathers of the ancient Egyptian working-class had craft-secrets and guild-unions, is well known; but owing to the indifference of history in not regarding the part played by the masses, records showing how laborers in Egypt rose out of their degradation are not easy to find. Breasted (Hist. Ancient Egyptians) tells that Imuthes, architect for the great king Zoser of the III Dynasty, (before 2750 B. C.), was deified; also

that Amenholp, the wise scribe of the XVIII Dynasty, (before 1850 B. C.), was likewise deified for his work as craftsman; and a similar honor was bestowed on Hardadf, master builder of pyramids under Cheops, IVth Dynasty, (before 2750 B. C.).

* * *

Here is what Maspero (Hist. Egypt, II, pp. 98-102) says of labor conditions in Egypt, with comments by Husslein from various trades and crafts:

"We behold there the metal worker, his fingers rugged as a crocodile; the stonecutter who knows no rest till his arms drop from weariness, but who is cruelly bound in an unnatural cramped position should he chance to remain sitting at sunrise; the barber who runs from street to street seeking custom and when he falls to and eats, it is without sitting down; the artisan with his chisel, who labors at timber or metals all the day, at night works at home by the lamp; or the mason dragging huge blocks of stone ten cubits by six, who is much and dreadfully exhausted, and when the work is finished returns home if he has bread only to find that in his absence his children have been beaten mercilessly." Or as an ancient poet of Egypt tells it, in free verse (Husslein, Democratic Industry, pp. 4, 5):

> "The weaver within doors is worse off than a woman; squatting, his knees against his chest, he does not breathe.
>
> "If, during the day, he slackens weaving, he is bound fast, as the lotuses of the lake; and it is by giving bread to the door-keeper, that the latter permits him to see the light.
>
> "The dyer, his fingers reeking—and their smell is that of fish-spawn—toils, his two eyes oppressed by fatigue, his hand does not stop, and as he speeds his time in cutting our cloth, he has a hatred of garments.
>
> "The shoemaker is very unfortunate; he moans ceaselessly, his health is the health of the spawning fish, and he gnaws the leather.
>
> "The baker makes dough, subjects the loaves to the fire. While his head is inside the oven, his son holds him by the legs; if he slips from the hands of his son, he falls there into the flames."

The Egyptians, a simple pastoral race living close to nature, made pets of snakes, leopards, monkeys, baboons; brewed barley beer; were fond of amusement furnished by jugglers and wrestlers; built houses of many-hued bricks; had signs over the doors, such as, "The Good House"; wore many rings, pins, necklaces, bracelets and bright stones; and often in war as a settlement, it was stipulated that the conquered enemy not only had to give tribute in ivory, gold or silver, but also had to supply the Pharaohs with strange trees, unusual plants, shrubs and flowers. This interesting race of pyramid-builders was fond of domestic comforts. The better class had bronze beds, footstools and used pillows of the Oriental type, that is to say a block of wood. The poor man instead of having a chair, squatted on his heels; when a soldier or a high-priest came along, the poor man as a mark of respect had to kneel and kiss the ground. The rich were carried to parties in palanquins; servants held parasols over the master's head. Children went naked, adults of seventeen wore one garment and no shoes. In parts of old Egypt sheep or goats were run on the land, to tread-in the seed. The plow was a straight, wooden stick or beam, held together with ropes. The farmer scattered the seed with his hand. When the crop was ripe it was cut with a sickle, and the straw was pressed down in baskets on the backs of asses, and carried to the granary floor. It was threshed by leading cattle up and down, treading the heads of the grain. In winnowing, the grain was thrown against the wind.

* * *

The type of all-ruler, the Pharaoh, through his descendants, existed for many centuries; and hence when we speak of one Pharaoh, we characterize the entire Egyptian time-spirit, back into the earliest recorded past. The subject of Egyptian chronology takes us into a world of scholastic controversy, but happily we are not concerned with mere dates or names of kings.

All the monarchs of the XXVI Dynasties, from Menes, 3400 B. C., to the Persian conquest, 525 B. C., were of course men of flesh and blood, but the practice was to regard them as gods, to be addressed only in the language

of extravagant hypocrisy, fear and abject humility on part of all court attendants. If an ordinary man should by accident find himself near the Pharaoh, the intruder was handed over to the king's executioners, who made short work of the culprit.

To recall names of Pharaohs does not suggest human beings. Here, we mention a few, that you may see the fairness of our remark: There was Zoser, who built the great-step pyramid at Sakkara; and Khuhu; and Suefru; and Nuserro, and Unis, and Teti, and Userkere; and Dedefre; and Sesostris; and Ahmose; and Mernere; and Siptah; and Urihor; and Pemou; and Osorkou; and Necho. Brick-piles tell scholars that Egypt had already made marked advances in Civilization, as long ago as 6000 years B. C. The kings named just now are of a period 3000 years later still. We could fill many pages of this book with stories of hosts of Egyptian god-monarchs. Many learned men, devoting their lives to Egyptian history, have reconstructed for us after profound study those strange prehistoric dynasties, before 3400 B. C., at which date old Manetho's imperfect list of kings begins. This priest lived under Ptolemy I. (305-285 B. C.).

As we explore the black vaults of Egypt, everywhere we come across the caste-system, with kings exercising power of life and death over the human herds. No one knows how far Egyptian civilization goes back, but of a certainty many of the earlier Pharaohs lived at a period so remote, beyond Manetho's measuring, that he refers to them simply as "The Dead." The delta of the Nile was undoubtedly the province of the most ancient of the Egyptian war-chiefs, and rude sculptures show us that the royal sign is the serpent; the king's private seal is the bee. At least 5,000 years B. C., the Egyptians must thus have known about bees and possibly about bee-keeping or at least about wild bees and the honey of wild bees.

* * *

Prodigious labors of the Common Man.

Herodotus vaguely placed King Menes in the year 12,000 B. C., latter-day writers, however, vary the time from 5700 to 2600 B. C.; also, other centuries are brought

forward as the real time of Menes' kingdom. This superman Menes, a fierce and cunning chieftain, seems to have been king of the district around Abydos, in upper Egypt. His brick tomb is on the edge of the desert, 20 miles beyond Thebes. Legend says that great fires of wood raged for days over the walls of the tomb, to burn or harden the brick. To this day, bricks are fired to burn or harden them, in the kiln. Among various other vast mechanical labors, Menes drained the waters of the Nile into new channels, through huge dykes, and to this day the worn stones, dry as pumice, stand as mute witnesses in behalf of tens of thousands of nameless manual laborers, centuries gone by.

Unnumbered hosts of slaves, or as we term them in this book, forgotten elements in history, struggled for centuries to rear the monumental glories of Egyptian dynasties—obelisks, temples, walls, tombs, dykes—proclaiming the pride and caprices of monarchs held at the time as earthly representatives of gods. Maspero says: "There are columns in Egypt antedating by 2000 years the so-called Doric of Greece."

For example, when we think of the Common Man in Egypt, we must always associate him with the stupendous drudgery that he underwent to build, on the plateau west of Memphis, 70 tombs or pyramids. The three most prominent are known as the Pyramids of Gizeh, so named from the nearby town. The greatest of these Cheops, built (2900 B. C.) by Khufu, founder of the IVth Dynasty, has defied the tooth of time for 5,000 years. The pyramid is estimated to contain 7,000,000 tons of stone, and covers approximately an area of 14 acres; 360,000 slaves were conscripted for 20 years in rearing this mammoth tomb. The structure rises to a height of 480 feet, and each side is 764 feet in length; there are 90,000,000 cubic feet of masonry. We are told, also that the Great Pyramid stands exactly on the thirtieth parallel of latitude, and the four sides face with geometric accuracy the cardinal points of the compass. On the north side, in the very middle, fifty-two feet above the original ground-level, a door is cut leading into a passage three feet wide and four feet high. This passes downward to a chamber

hewn in the rock of the foundation, a hundred feet below the ground-level of the base. This chamber is directly under the apex of the pyramid and precisely at six hundred feet below. Two other galleries are exactly above. Within these sombre crypts were placed the stone coffins of the kings. There the royal mummies reposing in the sleep of death were forgotten for centuries; and above them on the walls was graven the story of their deeds when in the flesh. The door of the passage was sealed with a stone and the name of the dead monarch was now added to the list of gods in the temple. Hordes of slaves, whipped by overseers to speed up the colossal work, drudged for years. Blocks were hewn at Sinai; in that desolate valley under a tropical sun innumerable regiments of conscripted laborers incessantly attacked the shoulders of the mountain with wedges and drills. When death came from overwork or accident, the human carcass was left for the vultures. The huge masses of rock had to be dragged across the desert to the Nile, ferried over the sluggish flood glaring like molten tin under the burning skies; here, still other unnumbered gangs of naked slaves took up the forlorn and heart-breaking tasks of hauling the huge blocks to the scene of building operations. At last came the immense difficulty of lifting the stones into position; evidently it was done by skidding on improvised runways, perhaps having their beginning a thousand yards or more back in the desert. As the pyramid grew taller, the angle of the road constantly grew deeper, and its length greater. By the time the apex of a huge construction had been reached, this road must have been of considerable length, perhaps a half mile. Hauled by slaves and pack animals up this roadway passed all vast weight of material required in heaping up the pyramid. Not only one, but four roads leading from the four points of the compass, gave access to the gigantic work. All this stone scaffolding as staunch as the pyramid itself, had now to be removed, a new task calling for the brute-labor of tens of thousands of slaves.

The second pyramid of the Gizeh group was originally 457 feet in height; the third 233 feet high, was built by a fourth or fifth ruler of the IVth Dynasty, (2900-2750 B. C.) whose kings were especially distinguished for vigor of military achievements and grandeur of architectural conceptions.

* * *

Many writers on Egypt say stupidly that the 70 colossal pyramids together with thousands of lesser magnitude, but nevertheless of massive structure, were built to please human vanity. The real idea behind the tombs was much more solemn and impressive. The Egyptians believed that centuries after death, the dead man would rise out of the ground. It was an early type of the doctrine of immortality: man's primeval and pathetic hope of overcoming inevitable separation from loved ones and ultimately breaking the long sleep of death. To this end, the art of embalming was carried to surprising perfection; and by studying mummies of ancient monarchs we are today able to recognize quite accurately how the old Egyptian kings looked in life, three or four thousand years ago.

It was very human that the dead man when he woke up wished to find around him the things he knew in life. In the case of a Pharaoh, often many months passed between death and sepulchre. In the interval, hundreds of mechanics, goldsmiths, artists, tailors, and decorators were working rapidly to reproduce copies of the dead man's familiar furniture, images of his dogs, cats, and other animals, his royal crown, rings, tableware, his bed, his chairs, his prized pottery. With imposing ceremonies these and other household treasures were placed in the rock-cut chambers of the pyramid. The innumerable observances connected with embalming and burial were accompanied by black magic, employed to serve the ends of weird religious incantations, and finally, on the day appointed the hordes of slaves, retainers, friends, soldiers, officials, had their places in the great funeral caravan. The ferrying of Pharaoh's body across the Nile was an episode of barbaric splendor. Finally, the entrance to the crypt was closed by huge stones, and the slaves who

did the labor were killed, that the location of the grave might not become known. In some cases, in order to throw grave-robbers off the track, a spurious burial was made in another direction, and the real body secretly hidden in the prepared place.

But the Common Man shared in none of the burial grandeurs of the royal lines, and the people continued to lay their dead away in rude pits. As a pathetic substitute for embalming, the practice was to put a handful of salt into a wound in the side of the corpse, and to place near the mummy the rude image of his protecting god. . . . In the earliest and humblest graves the god is horus, the hawk; or, nekhels, the vulture-god; or, buto, the serpent-god. And in some of the primitive pits (4000 B. C.) are found god-stones, or images in green macachite, flint weapons, harpoons, side by side with bits of household pottery.

* * *

The business of tomb-robber and body-snatcher comes down to us from remote Antiquity; vile practice of our great-ancestors, eager for loot.

Tomb-robbing as a vile occupation is among the most ancient known to mankind; strict laws were enacted against cemetery ghouls, but body-snatching went on for centuries, beginning the moment the mourners left the tomb. Petrie, in his story of Egypt, tells us that the exhibits we find in Egyptian museums are mere fragments of the original glory; and the same is true of Babylon. The relics we possess of those ancient countries have come down to us by mere chance, after hundreds of generations of spoilations, by human ghouls.

There is a gripping picture by a noted artist; it is entitled "The Mummy Pit." A woman-robber has burrowed into a crypt containing twelve mummies crowded close, one beside the other, laid out flat in a den of stygian darkness; lighted now for the first time in centuries; the dim ray is from a tiny oil lamp which the despoiler of the unprotesting dead carries in her hand.

It is well to remember: Never fear ghosts, or fear the dead; for the dead cannot harm us. It is only living that do us injury; man's age-long struggle has always been against the selfishness of his own kind, in life, not in death.

Placing her lamp on an old stone jar, the woman sets to work, robbing the dead. She has already pulled off several skulls, and is unwrapping linen bandages, thinking to find jewels; and she even pries open the jaws to look for hidden coins.

In these ancient holes such as this hag is robbing, were secreted gems, rings, weapons of bronze, iron, dishes of silver, vases filled with gold; the Egyptians were renowned for weaving and spinning; and all these textile treasures, as well as precious ornaments were stolen from the dead to serve the uses of the living.

So, we find that despoiling mummy-pits is one of man's most ancient professions. It offered hardships, but it had unexpected rewards. And although the Common Man may have been a good weaver or smith, or keeper of oxen, the Common Man often turned ghoul and robbed the dead as a short-cut to fortune; till in his turn his body deposited in the black pit, still another robber filches from the corpse of the former thief what the former thief had despoiled from his fellow-kind, in times gone by.

* * *

In the brains of wisest men of that age, bats flit up and down; Ancient seers express themselves in complex systems of theology, based on demonology.

All this, you think, takes us down among the bats in dark holes; and you are right. But you must remember, all the bats were not beneath the ground. If we look into the brains of the Common Man of that far-off time —and for that matter the brains of the king on his throne or the wisest men in the land—we find there also strange bats flying up and down, uttering queer noises and throwing terrible fears into the heart of the Common Man. Knowledge was based on belief in demons, and

man's idea of Nature was so strange that he thought the dead could eat and drink, and needed clothing, and dolls for servants, and the women dead must have their rouge-pots and their earrings beside them in the grave, to be ready when needed.

Carved on the walls of the crypt as well as on the sarcophagus in which the mummy was encased were all manner of scenes from life—the baker making bread, the potter with his jars, the wine-merchants with their vats, the farmer sowing wheat, the ox in the field, the boatman on the river.

It was believed, when the dead-eyes opened and looked around and the dead mouth stirred, and the dead hand moved as in life, though that mouth, those eyes and that hand had been for centuries set in the mysterious rigidity of death, yet such was the power of magical incantation cast by the ancient priest that when the awakened mummy looked at the frescoes, the food depicted would magically hop off the wall to nourish the sleeper, who after five thousand years, we will say, had come to life ready to walk this earth once more in the form of Man.

Around these weird ideas wise men of old Egypt wove systems of theology and demonology: looking to ghosts for guidance in the dark path man retraces to his home underneath the ground; yes, to save him against the time when his mouth eats the dirt and his eyes dissolve and leave behind only the staring sockets.

* * *

The blood of manual laborers, sobs of wives and children, broken home-ties; miseries, pestilential fevers—all these part of the great price.

We have already told of Khufu's great Pyramid, but of scarcely less interest and certainly of even greater weirdness is Khafra's far-famed Sphinx. This prodigious monster in stone is hewn out of the solid rock, has the body of a crouching lion and the head of a man, capped and bearded. It is 140 feet in length, 27 feet high, and between the paws, extended forward for fifty feet, is a

monumental stone with the name of Khafra. The width of the shoulders is thirty-six feet and the head from top to chin is twenty-eight feet and a half. Men have figured this colossus as a veritable symbol of Eternity. This absurd work of man is in the form of a stone image, barbaric in its conception, pagan in its ugliness. It stands like a reincarnated ghost or hobgoblin, seemingly on eternal guard, north of the second pyramid of Gizeh. Wise men for several thousand years have pondered deeply on this unblinking idol, wondered at its meaning, but no decisive answer has ever been returned. The Sphinx remains the tantalizing and unsolved riddle of the ages.

* * *

The temple of Amasis contained a bulk of stone that (so we read) required the brute labors of 2,000 sailors, three years.

Clement of Alexandria tells us that as a rule the Egyptian temples were surrounded by sacred groves, and that the courts were encircled with an infinite number of columns; their walls glittered with foreign marbles and were ornamented with huge frescoes; that the Naos was resplendent with gold, silver, and electrum, also with variegated stones from India, Ethiopia; and that the Adytum was veiled by a veritable curtain of gold.

* * *

Whose monument, then, is the magnificent Pyramid of Cheops, and the lion-headed Sphinx, and the thousand lesser temples, courts, gardens, colossi, artificial lakes, over the old land of Egypt?

Who paid for all this? The blood of the manual laborers, the sobs of their wives and children, the broken home-ties, the miseries, the misfortunes, the pestilential fevers—all these were part of the great price.

Not the Pharaohs, but the unknown, downtrodden, forgotten human drudges builded these monuments—even as in Rome, centuries later, Jews to the number of 12,000 taken captive by Titus at Jerusalem, laid the stones for the Colosseum.

For the slightest offenses, the conscripted servile laborers were put to death by flaying with the bastinado. The mobs of manual laborers were not even as swine to the upper classes. We are told (by Anunemum) of the life of the Egyptian tenant farmer: "Before he has put the sickle to the crop, the locusts have blasted part of it; then come the rats and the birds. If he is slack in housing his grain, the thieves are upon him. His ox dies of weariness as he pulls the wain. The king's tax-gatherer arrives, his agents armed with clubs; he has negroes with him who carry whips of palm-branches; they all cry, 'Give us your grain!' and the peasant-farmer has no easy way of avoiding extortion. Or, the wretch is caught, bound, gagged, and sent off to work on the canals or dykes, without wage, his children stripped and plundered."

Another picture: "The little laborer, having a field, passes his life among the rustics. He is worn down for vines and pigs; he is bound, as a forced laborer; he is bastinadoed on his legs. Again, he is torn from his home, to slave on the public works; and when he returns years after, he finds his hut in ruins, his wife and children gone he knows not where."

* * *

How our calendar was fixed by the surprising work of an unknown Egyptian priest, who in the Delta recorded the yearly return of a red star.

What is the earliest date in history? Answer, 4241 B. C. Let us tell you the story.

The River Nile is 4,000 miles long, but it is only in the valley below the First Cataract that the Egyptian Nile proper takes its rise. Here, the river runs through limestone formation, by prehistoric floods gouged into a vast trench or canyon. Monotonous yellow cliffs or low-lying hills wall the Nile at distances from a hundred yards to ten miles or more; while to the western side is the Libyan Desert, rolling in desolate sandy hummocks.

The sluggish current moves at three miles an hour, but at flood-time of the year the waters widen into

grassy lakes, depositing silt in the ancient bays, over the ruins of vanished villages.

From time immemorial the Nile valley has been known for agricultural productivity. At the spring freshets the rich loam of the Abyssinian highlands is carried in solution, spread over the country below, and deposited on an average for 1,200 yards over the Egyptian bottom lands. The Blue Nile overflowing at its sources in the Abyssinian uplands, shows a rise along in June at the First Cataract, and by October the flood is fully 50 feet above normal river-level, with 25 feet at Cairo. This astonishing clock-like annual irrigation-method, from the inexhaustible storehouse of Mother Nature, has for untold ages renewed the land of Egypt; and as the waters recede, the mud-flats or table-lands along the banks are turned into broad, black fields ready for the sower's seed. Is it any wonder that the Ancients believed the Nile a veritable god, and worshipped the flood-waters?

* * *

It was just before sunrise, in the remote year 4241 B. C., that an unknown priest-astrologer was watching intently the eastern horizon. Consulting his hieroglyphics, noting the course and direction of the stars, his charts showed that a large, red star would momentarily make its appearance. Each year he had been struck, too, by a growing conviction that this mysterious red star had to do with the floods. The question is, would the red star (Sirius, the so-called Dog Star) come again and bring the floods; did not this red star actually control the waters of the Nile; was not this star a god, and did not the Nile obey the red star?

So it seemed—and so it really was; for at that instant the missing red star of a sudden peered over the edge of the far horizon, and immediately the Nile, now shimmering like molten tin in the sunrise, was spreading along the bottoms, as the waters had widened each year within the life-time of the patient priest—yes, and his priestly ancestors, for centuries before. However, the coincidence of the Nile floods with the appearance of the red star was now for the first time officially noted. The astronomer fixed the beginning of the Egyptian year

(July) by marking the blazing star. It was then observed that 365 days had always elapsed in the records between each return of the red star on the eastern horizon at sunrise in the latitude of the Southern Delta. "This wonderful feat of pure knowledge," says Breasted (Hist. Ancient Egyptians), "gave to mankind the earliest fixed date in the history of the world."

* * *

From this clue, the Egyptian astronomer made up a year of 12 months of 30 days each, but came to know that there was a shortage of six hours, each year, or one-fourth of one day. Therefore, to complete the revolving of the great guide-star the true year must be 365¼ days. Since that remote century many famous scholars have devised scientific methods of indicating time, by the stars; but the feat of the Delta priest-astronomer has never been excelled. The calculation of the true solar calendar has occupied the mathematical brains of all ages, but Julius Cæsar adopted the old Delta reckonings, and hence through the Romans our year has come down to us; showing that the wisdom of the Delta priest has stood the test for upwards of 6,000 years. And there is little reason to doubt that the physical truth he discovered is eternal.

* * *

Could we here record the name of that ancient philosopher of the Nile, the man who after long and unwearied observations of the heavens hit on the happy idea of utilizing the annual reappearance of the red star, or Sirius as we say today, fixing thus an exact and recurrent moment in time as marked by the clock of nature—that we could record the man's name and the history of his life. But his bones are buried deep beneath the Nile mud; and likewise, because of the silence of history, the priest's name and fame must forever pass unknown. Now that your thoughts are dwelling on this pathetic neglect that has rewarded the great mind that reasoned out a fact of Nature, and by scientific imagination checked the actual facts, you need no longer be surprised at the meagerness of historical knowledge, affect-

ing the rise of the Common Man. In view of the diligence of history in keeping track of inconsequential matters, such as the bee on the seal of the early Pharaoh, and a thousand other paltry facts of a kindred nature, on that account we repeat, the writer who would tell of the rise of the Common Man must winnow the chaff of centuries that he may find now and then a grain of wheat. But such a grain at least we offer here in the wonderful work of the nameless man, who reckoned the solar year from observing the unending return of Sirius, the great guide-star.

* * *

Many ingenious theories have been set forth concerning the origin of our Alphabet.

The probable origin of our alphabet is discussed in many learned books, but we have no place for that phase of the subject. Whether or not Lord Macaulay was right when he urged that the three supreme inventions or adaptations in the history of our race were, first fire, second the wheel, and lastly, the alphabet, is of no special consequence here. Later on, you will find in the present book an appreciation of fire, nor are we going to detain you long over the alphabet. Mankind is so accustomed to the use of letters that it is impossible to try to recall a world without the art of setting down ideas with pot-hooks. "S" was a wriggling eel, or a snake. The hiss is there, also the shape. "G" was a bow ready to be pulled. "V" was an ox bow. "T" was a tally or sign in counting. "Y" is supposed to be an uplifted hand, presumably the right hand. "C" was a hollowed hand, ready for drinking as out of a cup. "L" appears to have been patterned after a plow or crooked stick. "Q" was a knot in a string. "N" was a pickaxe. "X" seems to have been the sign of the cross-roads.

The Phoenicians took over the Egyptian notion of "ideographs" (common also in Assyria), and made shapes suggestive of natural objects or familiar ideas based on the sound of the voice; or, as suggested "S" is the sound and "S" is the shape of the snake. Latin letters came into Britain through Roman occupation; of

course the Saxons, the Normans and the Gothic tribes had their variations of handwriting. Hebrew is written from right to left; Chinese begin at the right-hand top column and go to the left; Mexican picture-writings start at the bottom. Ancient peoples of Akkad, Babylonia, Assyria, Armenia, Elam and Persia used cuneiform, or wedge-shaped characters. That practice began about 3800 B. C., and continued till the time of Christ. Many centuries elapsed before the modern man was able to tell anything about the meaning of these arrow-shaped signs. We read that one great scholar believed the marks were made by worms, another thought the arrow-heads were an idea of decoration, still another imagined that the signs were made by God, to talk to Adam; while other students intent on gold and silver, said the arrow-marks pointed out places to dig or hunt for buried treasures. But it turned out that on the whole, cuneiform writings tell of the reigns of ancient monarchs.

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Ancients used great stones, such as obelisks, to read the lives of kings; clay tablets were for the common people.

After the message had been scratched on a soft, clay tablet, the clay was baked in the sun, or by artificial heat; and, short of breakage, was practically eternal. The prophet Ezekiel (16:1) says: "Take a tile and lay it before thee and portray upon it the city, even Jerusalem." These clay tablets were generally used (3500 B. C.). However, for writing material, the Ancients used also skins of animals, gold, silver, wood and ivory; we read that preserved in Egypt (800 B. C.) an early Homer was written in letters of gold on skins of serpents. This may have been a legend, like that of the doings of mythical Nimrod. There are very many scattered references to Roman or Greek historical lore, written on wood and kept in the temples, or exposed in the Forum. By adding a waxed surface on the wood, the tablets could be easily corrected.

The use of fiber of papyrus, a bulrush of the Nile, is of deep antiquity (2000 B. C.). The papyrus is a tall,

smooth-stemmed reed of triangular form and grows to a height of ten or fifteen feet; it terminates in a tufted plume of leaves and flowers. The Egyptians found many uses for this reed. The soft, cellular substance in the interior of the stem, raw or cooked, was a common article of food or was used to make mats, sails, rope, cord and clothing. Isaiah mentioned "vessels of bulrushes upon the waters."

For paper, the inner fibers of the plant were separated, laid side by side on a smooth surface, crossed at right angles, dampened, pressed and rubbed with a piece of ivory, smooth stone or shell. Romans improved the process by sizing the sheets with flour and vinegar, afterwards beating the surface smooth. Twenty of these sheets were glued together by the first known bookbinders, "glutinatories," and then into a roll called a volumer—hence, our word "volume."

Parchment, the use of which followed papyrus, was made from skins of goats and sheep. The skins were placed in a pit of lime, next stretched upon frames and reduced by scraping, sprinkled with chalk, rubbed and polished with pumice. The Hebrews wrote on skins of animals (1085 B. C.) but as the use of papyrus was not extensively introduced in Western Asia, it is thought the Medes made a sort of parchment at about the same period.

We need not, however, for many centuries think much about the place writing is to have in Civilization. The illiteracy standard of our ancestors, even as late as the 1700's was exceedingly high. Not one man in a hundred could write his own name, much less read. For centuries, priests were the true custodians of knowledge. The Common Man, slave or serf throughout the ages was lashed and burdened like the ox. It was a crime to teach a slave how to spell or write. Even after Gutenberg invented printing with movable types (1455), we read that Faust's copies of manuscripts were regarded as works of the devil. The Paris monks could not understand how a work involving so much labor as copying a manuscript could be repeated almost over night. Faust would sell one copy and then come around next day with another.

This on its face looked suspicious. Was Faust not in league with Satan? That the use of movable type is of supreme importance in the history of the rise of the Common Man, we hope to make clear when we come to discuss the noble invention of Johann Gutenberg (d. 1488) especially the gain in the cause of the Common Man.

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Egyptian Code Boc, aimed to protect Common Man from exploitation: An early legal victory for humanity and justice.

Details of the very early Code Boc, or Bocchoris (Baken-ran-w), are set forth by the eminent law-writer, Berolzheimer (World's Legal Philosophies). This Code provided a lien on the husband's present or future property, in favor of the wife. In the customary polygamous practices of Egypt, when the husband remarried, such property as he had enjoyed through the first wife's side of the family, must be conveyed to her eldest son; this covered settlements.

The French scholar, Revillout, regards Code Boc as one of the earliest altruistic statements of customary law, aimed to curb rapacity; we would add, support Natural justice. Code Boc appears to have been directed against the exploitation of the weak, as well as enrichment of one class by another class. Code Boc was no doubt difficult to enforce, but in ancient Egypt, as in the cities long antedating Egypt (Fustel de Coulanges) law and religion necessarily were one.

However, to an extent it appears that what later times would call duty and charity were obligations of Egyptian masters toward their slaves; and although slaves were harshly treated in Egypt as in Rome, yet on the whole we discern a tendency toward ameliorations in Egypt, that we do not find later in Rome.

* * *

Gods of earth, air, fire and water demanded very best human talent; herein is concealed an unexpected source of advancement, for the Common Man.

The land of Egypt belonged to the Pharaoh, representative of the gods of earth, air, fire and water. The Pharaoh gave 5-acre allotments to his individual soldiers, and the rent or use of the land was paid in services, in war. (Botsford, Hist, Ancient World.) Each district or province was ruled by a priest, and thus the brain of Pharaoh had for five fingers the priests, and for feet the soldiers. The state religion deified the cat, crocodile, ox, bull, trees, stars, rivers, moon, sun and spirits of ancestors. Of the many ranks of priests, the top of the class was the all-god himself, the Pharaoh. The superman Pharaoh bathed and shaved his head four times a day; lived in a sacred building, entrance to which by the uninitiated meant death.

Unconcerned with speculative theories, we look on "paganism" from the standpoint of development of culture. This view offers values in our study of the rise of the Common Man. All these temples, colonnades, these sacred vessels, tools, court yards, vast gateways, such as are exhibited in the ruins of the mighty Ammon, (Thebes) show us that in ancient Egypt, very many thousands of the slave-class were in constant contact with useful knowledge, especially arts and crafts associated with architecture and building. Let us accept without dispute the bestial character of many phases of pagan worship, but let this not blind us to an important, overlooked fact. The pious desire to give the very best services within human power to the gods of earth, air, fire, forest, sun, moon, and water, formed an unsuspected evolutionary tendency at work to advance the cause of the Common Man.

Temples, for example the mighty ruin at Thebes, were carved with great stone faces, and all the galleries, porticoes, approaches, vaults, throne-rooms of the gods, were worked out with such surprising detail as to engage hordes of slaves, for many centuries. Necessarily, innumerable hosts of slaves were trained to cater to gods.

The Egyptians knew geometry, surveying, irrigation methods, glass-blowing, linen-weaving, and many of the slave-class had direct knowledge of craft secrets. In short, slaves under direction of priests, wrote the history of the gods using for that purpose temple doorways, arches and columns, dedicated to dead kings.

Nor was this all. The gods had to be provided with jewels, furniture, clothing and the best of foods and drinks. Thus heathenism indirectly taught skill in the arts; and that is exactly what we are concerned with, as a phase of the rise of the Common Man. Egyptian linens, glass, mirrors, were the wonders of the world. Thus these useful arts and many others, introduced through trade to various tribes on the Mediterranean, in due course through the break-up of the Western Roman Empire (476 A. D.) were scattered among the nations that inherited the spoils of the Ancient World.

Associated with local jurisdiction of the priests in Egyptian provinces, we find a very early type of crude politico-religious evolution. The favored priest-craft of Ancient society were exempt from taxes and from military services as well. The priests had slaves by the tens of thousands, becoming thus veritable kings in their own domain and differing from the Imperial master only in the excess of Pharaoh's power. Within each province over which priests had jurisdiction, that cult by a form of very early politico-religious Divine right (if we may use these modern words), was supreme.

* * *

Six of our Ten Commandments taught by Egyptian paganism.

Forty centuries ago we find priests of Egypt teaching at least six of our own Ten Commandments (Botsford, Hist. Ancient World). The prayer to the god Osiris, judge of the dead, instructed the dead man, on arriving in the judgment chamber, to petition for mercy by setting up, if possible, that while on earth, the spirit now before the bar of the all-seeing, all-knowing Osiris, had lived true to these principles: (1) I have never committed murder; (2) or blasphemed the gods; (3) or given

false testimony; (4) or ill-treated my parents; (5) or stolen; (6) or coveted property.

Here is the test the papyrus Book of the Dead urges on the soul that must pass before Osiris for judgment; to be able to say truthfully:

"I have afflicted no man;

"I have told no falsehoods;

"I have not made the laboring man to do more than his task;

"I have not murdered; I have not committed fraud;

"I have not injured the images of the gods;

"I have not taken bandages from the dead;

"I have not used false weights; I have not kept milk from infants; nor have I caught the sacred birds."

In another place, the candidate tells Osiris' bench of associate gods: "I have not been idle; I have not boasted; I have not stolen; I have not counterfeited; nor killed the sacred beasts; nor blasphemed; nor refused to hear the truth; nor despised the gods in my heart."

"I have fed the hungry, given water to the thirsty, garments to the naked, and an asylum to the abandoned."

If you run over these ideas, side by side with the Ten Commandments, you will find much to think about; reminding you that, as we said a moment ago, there is in the heart of the masses an instinctive sense of natural justice; and that, in effect, the Common Man may be regarded as the custodian of the conscience of our race.

* * *

Thus, in the papyrus Book of the Dead, the replies of the soul when brought before the judgment seat, show that many of the virtues recommended by Christians were already Egyptian ideals. Only our ignorance makes us stupidly deny to other races original ownership of our stolen pearls of truth and wisdom. The instinct of natural justice on which the rise of the Common Man is bulwarked is but another expression of disciplined ideals of average human nature; these ideals, though expressed in diverse form, have common signification. In abstract statements of the virtues, we have not improved on the pagan lands. In saying this, we do not raise the "moral" question, but have in mind wholly another thought. It

is plain that mankind has found out little about parents and children, fathers and sons, that was not thousands of years ago known to common human experience.

Nor was it necessary for a man to be law-giver to admonish, "Thou shalt not kill." The common instincts of the human heart, since man came up from barbarism, have expressed that thought in a thousand ways.

Neither did a man need be priest in order to arrive at this conclusion: "Honor thy father and thy mother, that thy days may be long in the land." That the son should revere the mother that gave him birth is one of the oldest instincts of the human breast.

Also, the words, "Thou shalt not steal," go back to a time so remote as to be prehistoric; and if you doubt it, we call your attention to a simple fact. When ancient graves are opened, beside the savage's bones are found his hunting knife, his copper bowl, trinkets, and the wooden or stone image of his god. Long before there was a Supreme Court to say Aye or Nay, long before statutory law, before police protection, or before abstracts of title, customary ownership of property was already recognized as a thing closely identified with a man's very life, some tool or device needed by him to win his food in his fight with wild beasts. This primitive idea of property has been little improved on, despite modern law books or police powers. Among earliest savage tribes, already customary property rights were respected. And although the living might well use the dead man's bowl, or spear or hunting knife, yet by common consent based on what we call in this book a sense of natural justice, friends buried in the grave the things the dead man had used to help him win his food and to fight beasts—filled the hole and covered the place with a stone. We find all this and much more, already practiced in Egypt many thousands of years ago.

Therefore, to exploit as the peculiar invention of legal experience or to limit exclusively to religious origin such thoughts as "Thou shalt not kill," "Honor thy father and thy mother," "Thou shalt not steal," infers a certain innocence concerning our ancestors' intelligence, as well as places us in a false historical position.

We also find (Claire, Library of Univ. Hist., p. 99) many references to philanthropic ideas set forth on tablets, stones and in tombs in ancient Egypt. For example:

"He loved his father, he honored his mother, he loved his brethren, and never went from his home in bad temper. He never preferred the great man to the low one."

"I was a brother to great men and a father to the humble ones, and never was a mischief-maker."

An inscription at Sais, referring to a priest who lived in the days of Cambyses (529-522 B. C.), says: "I honored my father, I esteemed my mother, I loved my brothers. I found graves for the unburied dead. I instructed little children. I took care of orphans as though they were my own children. For great misfortunes were on Egypt in my time, and on this city of Sais."

On a tomb of a nomad prince, at Beni-Hassan: "What I have done, I will say. My goodness and my kindness were ample. I never oppressed the fatherless nor the widow. I did not treat cruelly the fishermen, the shepherds nor the poor laborers. I cultivated my fields, far and near, in order that inhabitants might have food. I never preferred the great and powerful to the humble and poor, but did equal justice to all."

On a king's tomb at Thebes: "I lived in truth, and fed my soul with justice. What I did to men was done in peace. I have given bread to the hungry, water to the thirsty, clothes to the naked, and a shelter to the stranger. I honored the gods with sacrifices, and the dead with offerings."

* * *

We have told you enough to reveal aspects of what would today be termed the "ethical" nature of higher Egyptian thought. Under this heading we include, also, the proverbs of "Prisse," of the 1700's B. C. These proverbs taught something akin to immortality of the soul, spiritual duties, prudence and charity. Here are a few of the many ideas:

"Good luck makes every place good; a little setback may suffice to cast down a great man"; "felicitous speech excels for lustre the emerald that the slave's hand finds

among pebbles''; ''the wise man receives satisfaction from what he knows, his heart is in the right place, pleasant are his lips''; ''so live that you deserve to live again.''

If Solomon did not receive inspiration by reading these and many other old Egyptian sayings, then the fact that Solomon keys parallel ideas in almost identical metrical phraseology, is a remarkable coincidence.

* * *

In this section we have used the word ''priest,'' wise man of the time; for centuries, priests were often political as well as religious rulers.

We have repeatedly used the term ''priest'' in this section of the book; and as the word will keep coming up for many centuries, it is well to try to understand the leadership of the priest-class. To modern notions, a priest calls to mind the image of a man whose exclusive office is to reveal to us our relation to a world beyond the grave. But in this respect we have in our definitions, swept far from the light of early centuries. Indeed, throughout the Ancient World, as well as for centuries later, whether we say priest, prophet, philosopher, poet, astrologer, law-giver, or physician, we mean the one man; for, recalling the early life of our race, whenever we use the word priest we must add also the complex functions of law-giver, counselor and judge, as well, too, custodian of ''knowledge'' in the period in question. Thus the priest is the one wise man and the priest-class is the intellectual aristocrat dominating the king and the soldiers, as all-ruler of the people. We must not think of the priest as aloof from the daily life, but on the contrary we shall find him in the thick of the fray, using his immense influence now for himself or his class, again admonishing, guiding and aiding the masses. It is absurd to keep up the vile thought that the priest is necessarily the man who put society in chains, riveted iron bands around men's brains, and in other ways were monsters of selfishness and inhumanity. On the contrary we shall in the course of this book offer many examples of benefi-

cent and self-sacrificing work by priests; and to this good work the Common Man owes much indeed.

The priest was our first school-teacher, poet, our first tyrant, which is enough to show the large place he fills. Often mean and vile, he was also merciful and just—as are all men, at times. His very faults, which bore down so heavily on his fellow-kind, in the end contributed to advancement. In telling of cruelties of early priests, their ignorance, superstitions, faults, frailties, we must at the same time recall that these men were the leaders of the Ancient World, likewise later still in their respective times; and that the priest (as the word is used here without dogmatic conditions) was the symbol of relative enlightenment and ignorance of the human mind, at specific periods in the Past.

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Egyptians pass from ghost-worship to animal deities, half-man, half-bird or beasts; magical influence of the dead an early type of conjectural science for the Common Man.

Aborigine Egyptians and their descendants for unnumbered centuries held tenaciously to the idea that Nature was an expression of the will of a ghost, commonly presented to the eye as an animal-god. Man's relation to Nature was that of one who must blindly obey the decrees of invisible and terrifying giants. It was obvious that Egyptians conceived this Earth as created and ruled by a very powerful man, and this man was necessarily a god. The man-god's personality assumed many forms. The wind, the moon, the sky, the night, the river, each had its "double," or ghost, as we would say; and on thousands of ancient stones, kings are depicted with an offset or double-image, representing king and ghost, all in one: To show that even then kings ruled by what later centuries developed into the politico-religious theory of Divine right.

Also, the ancient Egyptian held that magic powers not only ruled this Earth, but under test conditions the

priest-craft charged with communicating with the gods, could make the soil fertile, the crops abundant, the winds change, could prevail on spirits of vegetation to put forth new life in the spring after the long rest under the ground in the winter season. The belief in ghosts was common to our remote ancestors not only in Egypt but also in tribal life from Australia to China, from Peru to the icy land of Thor. In Ireland, old gods were eventually transformed into fairies.

To emphasize for a moment the idea the Egyptians had of ghost-power, let us pass abruptly over the centuries and refer to the well known aversion of the American Indian to photography. The Indian instinctively resists any suggestion that his photograph be taken. The reason is plain. The camera will steal away the Indian's "double," and then his "double" will no longer be his own; for if deprived of his ghost, inevitable disaster must necessarily follow. Likewise, the Indian's charm-beads, protecting him from all evil, or his skulls, or his hocus-pocus white stone, express the mental attitude of the ancient Egyptian toward Nature. De Brosses (1760) drawing a parallel between aborigine Egyptian religious rites and modern Negro fetishism, is of the opinion that under later Egyptian civilization rites of Negroid ancestry imported from the heart of Africa, still obtained, more especially that there were "mysteries" behind animal-worship of Egypt. There is nothing surprising here. All this simply means that in a low stage of culture man, emerging from the condition of the risen savage, regards animals as acting in a human way. Or, as Max Mueller puts it, "the monstrous, silly and senseless appears natural."

Even after reaching advanced Civilization, Egyptians like other early peoples naturally continued to follow incantations come down from a primordial ancestry. Myths were invented to explain suppositious facts, even as other types of story-form myths were made up to satisfy the questions every one was asking. Andrew Lang (Custom and Myth) tells us: "Curiosity is a trait of the savage; his conjectural science. . . 'Man did it, as goat, dog or horse. Why a black spot on a bird's tail?'

. . . He (the wise man) then proceeds to invent a story.''

Egyptian beast-worship was unquestionably a survival of African totem-worship. The tribe of the Cat was ruled by a great Cat, and the Cat was wiser than any man of the tribe. This was a natural product of the savages' reason. This Cat was regarded as sacred; and when a Cat died in the house, all the folks had to shave their eyebrows. When a Dog died, the people of the house had to shave all the hair on their bodies. The deity Horus was represented as a sparrow-hawk on a man's body; Aelurus was a cat's head on a woman's body; Anubis, a god-man had the head of a jackal. The duty of Anubis was to arraign the dead before Osiris, who, with 42 other terrifying associates, decided the fate of mortals in the other world. This Osirus was not only supreme judge of the dead, but was ruler in the land of ghosts; he was expressed as an Ox, also as the Moon, or by an Eye at the top of a row of 14 steps, meaning the days of the Moon's waxing. The whole affair had to do with sun and moon worship. Osiris is the Setting Sun, Horus the Rising Sun, Ra the Noonday Sun, Isis the Rising Moon. There were six great festivals: to the Moon, feast of Subastis; to Isis, feast of Busiris; to the goddess of wisdom, Sais; to the Sun; to Buto, the night goddess; and to Papremits, the war-chief or supreme butcher. The human visualized body of Isis had the head of a sacred Cow, her two long horns sprouting from one stem. Among other useful services, Isis was worshiped as inventor of spinning and weaving. The god Apis, or sacred bull, held the brightest place in ancient animal-worship. The sacrifical bulls were buried with the pomp customarily bestowed on kings. Hundreds of bull skeletons, swathed in bandages, have been found in rock-ribbed tombs near Memphis. The sacred bull was regarded as the personification of Osiris; the bull, consulted as an oracle, breathing on a child, had power to make that child able to read the future. No sacred bull was allowed to live over 25 years. The cost of the funeral of Apis was very great; the priests then went on a tour to find a new bull and were guided by certain markings indicative of the bull's descent from the

gods. When found, the new bull was conducted in state to the royal stables. The cult of the bull eventually led to the cult of Serapis.

However, in the very early period we do not find local gods pictured; for the reverential awe of Egyptians toward their gods was excessive. Herodotus (400's B. C.) commonly called Father of History, came in the course of his wanderings to Egypt; here, he interviewed priests of the temple. It is a matter of regret that through pious reserve Herodotus made no report of what he had learned. But in later times, Egyptians felt the necessity of picturing their deities, and accordingly images of the animal-gods were cut on monuments: Anup, the jackal; Har, the hawk; Hekt, the frog; Tahati, the baboon. The god of Memphis was Apis the bull; of ancient Buhasti, Pasht the cat; of Sioot, the god Hapi, the wolf; of Mendes, Ba the goat; and we are told by Plutarch that it was sacrilege to eat the flesh of animals sacred to the city-god. Herodotus tells us that at a fire, the Egyptians were more anxious to save the cat than to quench the flames.

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Animal-worship evolves into Graeco-Roman types of paganism.

Thus after infinitely varied evolution, we find (2000's B. C.) the Egyptians coming to the place where out and out animal-gods were transformed into half-animal, half-man gods, as pictured on the obelisks of Fayyum. We now have for deities all manner of fabulous creatures, such as hawk-headed man-god, jackal-headed man-god, dog man-god. It remained for the Greeks, centuries later, to rise to the conception of a god or a goddess, purged of the bestial. In the ultimate Grecian type of paganism, the immoral gods were deified as titanic humans, each all-powerful, wise, cruel or benign in his or her individual person; and to these extraordinary beings prayers and hymns were made in time of crisis. In the Grecian pre-Christian evolutionary stage, gods and goddesses no longer expressed the frank animalism of Egyptian congeners of animal-gods, but curiously enough the Grecian

types of immortals loved, hated, rejoiced, made war, or expressed humane sentiments, exactly in the manner of common mortals. A mythological element was added, but the old-time power of animals, progressively cast aside as the snake sloughs her skin, now passed to men-gods direct.

Softening the harshness and bestiality of primordial ghost-worship, the ancient animalism subdued under poetical explanations became the foundation for later evolutionary pre-Christian expression of man's religious instinct. However, unable to break with the past, Egyptians, long after progressive steps had been made, continued to pay reverence to fabulous creatures as deities, half-man, half-beast. It was difficult for the Egyptians to reject their ancestral teachings, and for that matter the extent to which the dead hand of the past continues to lead modern nations is little suspected.

In making the new pattern, man does little more than unravel the old wool, throwing away bits worn beyond use, and then by knotting and mixing old with new wool, makes a "new" work that for a while satisfies the mind; only in the end to tire our sight. The old yarn is now once more unraveled, and the eternal process of knitting a new pattern is renewed generation after generation. In all branches of human life today, religious, scientific, commercial, social, artistic, literary, or what you will, we find always old yarn used over and over again.

Regarded from the point of historical evolution, slavery, kingcraft, priestcraft, are undeniable offshoots of very ancient ghost-worship. In the remote Ancient City, we have seen the eldest son in the triple capacity of king, priest and law-giver guard well what later the Romans called the Lares and Penates: the tutelary or protesting divinities supposed to preside particularly over the destinies of the household; and those gods had their familiar place in images on the hearth. The Lares were originally of the Etruscan religion and the Penates of the times of the old Latins, but eventually the terms were blended to denote the worship of ancestors at the home altar, that is to say, fireside worship; for the spirits of the dead were conceived to be visible in the flickering firelight. These

spirits of the dead were kind to their own kinsfolk, and were accordingly addressed in prayer. The certified individual spirits together with very many other unknown spirits, were subsequently alloted dominion over earth, air, river, forest—and thus ruled Earth as all-powerful invisible deities. And furthermore the dead had a magical influence, or as Lang puts it (Making of Religion): "Myths thus came into men's minds, to account for the primordial instinct of worship."

As long ago as 316 B. C., we find Euemerus uttering these surprising words, modern in their wisdom and intent: "Myths are but history, in disguise."

CHAPTER VI

Common Man Asserts His Rights

Great Hebrew labor strike under Moses; to make bricks without straw stands as symbolic of labor's burden, down through the ages.

We think, in these later times that labor strikes, as we now call them, are necessarily something new in the world; but the hunger-strike as a form of protest was known and practiced many thousand years ago. Ill-fed, half-starved slaves in Egypt now and then rebelled; not in a modern politico-military sense; but in a sullen, personal way, refused to go to work, hiding in dark corners till whipped into submission by the masters.

It is glorious to inscribe here the name Moses, who (1400's B. C.), led the first successful labor strike against over-ruling masters; it sums up, in one concrete name, the entire politico-social struggle of innumerable centuries. Do you doubt it? Nimrod, "mighty hunter before the Lord," gained in those remote times undying fame, handed down to this day, for his exploits in ridding Babylonia of wild animals; and a magnificent service that was, to be sure; but human wild-animals have persisted down through trackless and unnumbered centuries, even to the passing hour. Man is incessantly fighting man, that a more equitable distribution of rights and privileges may at last be gained. And this heroic struggle in manifold disguises must go on, for many centuries to come.

The Exodus, under Moses, was in fact a vast labor strike, earliest of organized protests against social injustice.

Jacob had twelve sons, who multiplied into the Twelve Tribes, and at the time of the great labor strike the men numbered 600,000, or at least 3,000,000, counting women and children. The Hebrews while in captivity worked on pyramids, canals, dykes, but Pharaoh was still dissatisfied

called his task masters, saying: "Ye shall no more give the people (Hebrews) straw to make brick, as heretofore; let them go and gather straw for themselves. And the tale of the bricks which they did make heretofore ye shall lay upon them; ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, 'Let us go and sacrifice to our God.' Let, then, more work be laid upon them, that they may labor therein and let them not regard vain words." And the taskmasters of the people went out, and their officers, and they spoke to the people saying: "Thus sayest Pharaoh, I will not give ye straw. Go ye, get straw where ye can find it: yet not aught of your work shall be diminished. . . Ye are idle, ye are idle! Therefore ye say, 'Let us go and do sacrifices to the Lord.' Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks." When this atrocious order came to make bricks without straw, Hebrews scurried far and wide, over the land of Egypt seeking straw, but in vain. Pharaoh's idea seemed to be, speaking in modern terms, to graft still more on Jews; not content with conscripting their labor on an immense scale, Pharaoh now demanded that Jews should actually contribute part of the raw material, used in brick-making.

To make bricks without straw stands as a symbol of labor's frightful burden down the ages.

* * *

Essence of Jewish Commonwealth sustained by spirit surprisingly parallel to modern formula, "Let the people rule."

Over the broad plains of modern Democracy the colossal figure of Moses throws an ever-lengthening shadow—out of the remote past. Moses stands as the first statesman and law-giver who conceived this elemental thought: Natural justice is at the very foundation of Democratic institutions. For 500 years before the dim time of Homer and Hesiod, and 1,000 years before early Roman experiments in republican forms, Moses had already carried out in a practical way his unique conception of social equality, founded on humane considerations

for the poor, his code resting on tribal obedience to the master's moral obligation. That in time to come the Hebrew Commonwealth perished, and the Hebrew children lost their pastoral home on the banks of the Jordan, to become wanderers on the face of the earth, intensifies rather than diminishes the importance of the great Hebrew captain's teachings. Moses, already in ages dedicated entirely to social life bulwarked on servile classes as the very foundation of the state, stood forth in strenuous opposition with a principle of social progress akin to the ultra-modern thought, "All men are created free and equal."

Naturally, the question: Why is Moses' supreme part as originator of republican forms not better known? In a word, the religious side of the Hebrew commonwealth has as a rule been emphasized to the exclusion of the practical political side. The Hebrew judge divided responsibility with 70 elders (senate); we are aware that it has often denied that the senate (Sanhedrim or Synedrium) was exclusively a legislative body, but is held instead to have been in effect a high court of appeals. It is also admitted that the council of 70 (senate) did not last long, and was chosen only semi-occasionally, in time of trouble—somewhat after the Roman idea of Dictator. However, offsetting this, we have "all Israel" or the whole congregation (people) acting through representatives or as we would say, General Assembly.

The period of the Hebrew Commonwealth covers the time from the flight from Egypt to the reign of Saul; or, from and through Moses, Joshua and the Judges; in round terms, 550 years (1650-1099), according to Usher chronology. The familiar story of Moses departing from the royal palace of Pharaoh to become a simple shepherd may be legendary; some authorities even say Moses himself was a mythical personage; but at any rate a great captain and presumably Moses, did indeed lead hosts (3,000,000), Israelites or slaves of Pharaoh through the wilderness (desert); in the end, making the former slaves won from Egyptian idol worship, a nation of noble freemen, and now confessed sons of Jehovah.

More especially, the Hebrew hosts were eventually disciplined to accept and foster a secular type of fraternal government, a form that for happy generations thereafter was to distinguish Hebrews as a people far in advance of customary ideas of their benighted age. The wanderings in the bad-lands between Red Sea and Gulf of Akabah, and the wonderful events (legendary) which marked the progress of the Jews have been abundantly set forth by Bible students of all time.

Jethro's advice to Moses (Exodus 18: 18-24) was: Delegate authority, and do not try, personally to judge between one and the other. "The thing that thou doest is not good, this is too heavy for thee; thou art not able to perform it thyself. Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers of thousands and rulers of hundreds, rulers of fifties, and rulers of tens. So Moses hearkened to the voice of his father-in-law and did as he had said."

Moses then was the first leader in the world's history to make a popular choice of rulers. Here are the prophet's words:

"And I spake unto you at that time saying, I am not able to bear you myself, alone. How can I myself alone bear your cumbrance and your burden and your strife? Take you wise men, and understanding, and known among your tribe, and I will make them rulers over you. And ye answered me and said, the thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise men and known, and made them heads over you, captains over thousands and captains over hundreds, and captains over tens, and officers among your tribes. And I charged your judges at the time, saying, hear the cause between your brethren, and judge ye righteously between every man and his brother, and the stranger that is with you. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's; and the cause that is too hard for you bring it unto me, and I will hear it."

These words clearly show (Mann, Ancient and Mediæval Republics) that Moses asked the consent of the common people in the adoption of the system of civil government he had in mind for his countrymen; that the common people selected their rulers, and that Moses set up democratic judges in the land.

"Take you or select for yourselves," infers plainly that rulers were taken from the whole people. Straus (Origin of Republican Form) believes this Mosaic idea the earliest application of what historians of modern times call civic equality.

* * *

Moses is followed by Joshua, who leads his conquerors over the Jordan, and in six years of terrifying battles thirty-one Canaanite cities are destroyed and the Jews are in possession of the Promised Land. Joshua neglected to appoint a successor, and for want of a head the tribes fell apart. Now follows the period of the Judges, fourteen in all through Othniel, Ehud, Gideon, Samson, the prophetess Deborah, and down to the prophet Samuel. During the final days of the Judges, while the Jews were battling desperately with the Canaanites, the Philistines formed a confederation of five cities, along the south of Phonecia, and prepared to conquer Canaan. In order to consolidate rivalries, it seemed reasonable as a war measure, to have a king. The 40-year reigns of Saul, David and Solomon gave at last two rival kingdoms, Israel and Judah; and after 254 years of turmoil, the ten tribes (Lost Tribes of Israel) fell before Sargon the mighty Assyrian military master and were hopelessly scattered; Judah, with her two tribes, lasted 389 years, under twenty kings, all of the house of David.

Unfortunately Jerusalem lay in the direct path of numberless hostile armies and was looked on as a rich prize of war. Sacked three times, the town was finally destroyed by Nebuchadnezzar, and the inhabitants sold into bondage, in Babylon. After seventy years, Babylon fell to Cyrus, who, friendly to Jews, permitted them to return to Judah. In turn, Alexander the Great made desolating inroads on Jewish occupation; and in the break-up (600s B. C.) Palestine became the spoil of

Ptolemy (Sotor) and successors; 200 years later, Judea became part of Rome's universal dominion. The Jews held out desperately, and rebelled occasionally, but finally (70 A. D.) after a siege of untold horrors, Titus destroyed the city—"and the Jewish nation perished in its ruins."

* * *

Part played by illustrious example of Moses on subsequent remote time of English Puritan movement; America's debt to Red Sea.

In Elliot's Debates on the adoption of the Constitution, references are made to the Hebrew Commonwealth by Robert R. Livingston, John Lansing, Hon. John Smith, and others. Also, on July 4, 1776, after the Constitution had been read, a committee was appointed to devise a seal for the new republic. This committee, Franklin, Adams and Jefferson reported as a suggestion for a seal a representation of Pharaoh in the divided waters of Red Sea, with the spirited motto, "Rebellion to tyrants is obedience to God." And on the obverse side to stand, "Seal of the United States of America, MDCCLXXVI" (1776). It is also noted (Straus, Origin of Republican Form) that at the session of the New Hampshire legislature, the last of the two-thirds states needed to pass the Constitution, the so-called election sermon by Dr. Langdon was entitled, "The Republic of the Israelites, an Example to American States."

Furthermore, we read (Bigelow's Franklin, vol. III, p. 388): "We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been originally found with the seeds of their own dissolution, now no longer exist; and we have viewed modern states, around Europe, but find none of their constitutions suitable to our own circumstances."

Americans are under obligation to Oscar S. Straus for his excellent work on Hebrew origins, affecting later Democratic institutions, more especially the United States. Straus looks on the Hebrew Commonwealth as a "divine precedent" for pure Democracy; and while our

lack of religious faith will not permit us to follow the gifted writer that far, we hold with him that Moses was indeed the first great statesman and lawgiver, originator of certified premodern ideals.

Finally, when we discuss conditions in England (1600's) under the Puritan excitement, affecting the Divine rights of kings, we shall again testify to the heroic part played by Moses in the ultimate formulation of modern Democratic institutional tendencies.

* * *

Moses, first of Democrats, first in fraternalism, first in moral obligation; glimpses of his humanitarian philosophy and its importance to the Common Man.

For upwards of 3,500 years since the days of Moses, generation after generation has fallen into the eternal sleep, yet still across the abyss of Time we find certain imperishable riches of wisdom, horded up and passed on by faithful followers of the great giver of the Mosaic Law.

We quote, in condensed form, reduced to modern style, a few of the ideas contained in this noble age-old Mosaic law, and we will leave it to your common sense whether or not Moses was a righteous man and our first Democrat:

Stand in awe and obedience of father and mother;

Do not turn in favor of idols, nor make molten gods for your worship;

All stealing, false dealing and lying toward one another is forbidden;

Do not swear falsely;

You are forbidden to defraud or rob your neighbor;

When you reap the harvest of your land, leave some in the corners of the fields, and do not gather the gleanings of the harvest, for you should leave something for the poor and for the stranger:

The laborer is worthy of his hire, therefore, pay without delay the wages agreed upon to those you engage to labor;

Let the seeds of your fields be pure, that the harvest may be likewise;

To hate your brother is forbidden, and to prevent him from falling into error, call attention to his faults;

Love your neighbor as yourself, and abstain from grudges;

Do not carry tales, nor stir up strife;

Be discreet, jealous of your honor, deal righteously;

Do not ill-treat the deaf, nor put stumbling blocks before the blind.

The noted law-writer Berolzheimer believes the Mosaic law was in part inspired by the Code of Hammurabi (2250 B. C.). Be that as it may, the Mosaic Law (in part at least) is a magnificent report of the very instructive natural justice we are emphasizing in this book, as the essence of Democracy.

Once in 50 years, under the Jewish law, the lands reverted to the people, and once in seven years the fields were to remain fallow, and no debts could be exacted.

Also, under the Jewish ideal of natural justice, we read of places of refuge for those who committed unintentional murder (Genesis 9:5-6; Ex. 21:12, 13, 14; Numbers, chap. 35). We shall have much more to say of this particular idea in tracing phases of Democratic tendencies in Mediæval history, more especially the help of the Church in protecting suspected criminals from personal vengeance.

The Hebrews were the only ancient people that worshipped one Creator, or God. Whether or not Moses' teachings were inspired, subsequent generations for upwards of 3,500 years have found that Moses spoke true wisdom, for the guidance of his people; and any American who reflects on the principles that direct our Republic, will have no hesitation in saying that American thought is toned and colored by the wisdom of the Mosaic law.

We conclude, therefore, that Moses is one of those vast elemental spirits, democratic in tendency, Shakespearian in knowledge of the human heart, who speaking out of the abyss of Time, replies to an instinct of natural justice, from which, let man depart as he may, let him forget as he will, yet in the end he returns.

Perhaps you have wondered that Moses should be called, here, a great Democrat? Then, wonder no more. The es-

sential foundation of Democracy is not politics, but brotherhood—and that is what Moses taught. Should the day ever dawn on which the teachings of the Mosaic Code are accepted by every man in the United States, as part of his conception of dealing justly with his fellow-man, the elements of our greatness as a Republic will be made manifest.

* * *

In the Jewish commonwealth all offices were open to rich and poor, high and low; wise men were leaders.

Through suffering, man becomes stronger, more enterprising and resolute. Harsh discipline has always brought results to Jews, in all subsequent ages.

When the Jews reached the Promised Land, they began building a wonderful temple. The fact that the Jews now were capable craftsmen, shows that the time of the Egyptian bondage, had been well improved, especially by the hand working slaves. We read of the leadership of two master-mechanics, Bezaleel and Aboliab. The new temple was ornamented with columns of brass and capitals of silver; hooks of silver were used to suspend tapestries, the altar was of brass; the tabernacle floor was overlaid with gold, and was then covered with rugs of goats' hair. It would appear that the Jews had a high knowledge not only of the building arts, but also of dyeing, bleaching, gilding and engraving.

We find that the Israelites settled in a rich agricultural country. It measures about 15,000,000 acres, or 600,000 adult males were individually entitled to 22 acres.

Cattle browsed on a thousand hills; the valleys were covered with corn; the Promised Land was indeed, in the old scriptural phrase, a land flowing with milk and honey.

Grain was cut and bound in small sheaves and carried on the backs of asses, to the barn-floor; here, oxen were led up and down, tramping the grain; the straw was broken and became chaff; the wind blew the chaff away and the grain was gathered up.

But as usual, selfishness began creeping in, and we read

in Isaiah (v. 8), "Woe unto them that join house to house, field to field, till there is no place."

Long after their settlement in Palestine, the Hebrew remained broken into local tribes; the power of their patriarch was limited and the people retained much of the old freedom of desert life.

This wonderful race, intensely spiritual in outlook on life, expressed their early communal ideas through priestly power; but Church and State often clashed. However, the Hebrews stood staunchly beside their phophets, seeking inspired messages to lead the nation.

* * *

Under the Jewish theocracy, leaders arose spontaneously. It was in effect democratic. All offices of the Commonwealth were open to rich and poor, high and low. The prophets, as their wise men were called, exercised the triune function of legislator, priest and national leader. The prophet, in a way, foreshadows the office of Roman tribune. The Roman tribune was regarded as the custodian of justice, and on his personal interpretation of events the Roman senate as well as the Roman populace, leaned as on a prophet of old. The tribune was a man detached, aloof, thinking always of the best interests of the Rome, as a whole; something like the modern idea of a Supreme court judge, intent on dealing out even-handed justice. Of course, as we shall see later on, the tribune-system did not always work well, and at last rascally tribunes betrayed Rome. Here, however, the parallel between the attitude of the tribune and the old prophet, like Samuel, ends. The Hebrew prophet decided almost entirely from a religious view, but in those days religion and law were regarded as one.

* * *

The faith of Israel, as set forth in Isaiah, the Psalms and in Jeremiah, reveals an optimistic religion, testifying to the immortality of the soul. Jehovah is the one, supreme God; the thunder is his voice, the sunlight is his smile, the hail is the stroke of his awful rod. Jehovah has no equal, no companion and no successor. But above all else, Jehovah is a jealous God, and must be obeyed on pain of excessive wraths.

Here, is the parting of the ethical ways. Aside from the Jews, no other race of Antiquity had faith in the perfectibility of mankind, but instead religion was customarily held to be a species of magic to save human beings from the incantations of demons. Slavery was the basis of social order; idleness, luxury, squandering of life in well-nigh ceaseless wars, was customary; and the annihilation of total tribes, on the mere plea of superior might, was the belief of the Ancient world.

* * *

The prophet's peculiar function is to be disgusted with things as they are, and to long for the (spurious) perfection of the past.

As the business of so-called reformers, or prophets comes into this book over and over again, and plays an important part in the rise of the Common Man, we should get clearly in mind what it is all about and why the prophet is useful. In spite of the centuries that have come and gone since Isaiah thundered against iniquities, the prophet's business has not changed much. The Hebrew prophet affirmed vigorously that the times were out of joint, that the older generation was superior to the present, and that in former times mental, moral and physical giants walked this Earth. The prophet had little sense of humor. To him, customary lapses of human nature were anathema, and this life as a whole was dull, prosy and ungodly. The prophet acted much like "the man with the muck-rake," in Bunyan's Pilgrim's Progress.

As a protest against social injustice, there will always be use for radicals like Isaiah and his fellow-prophets of Hebrew times. Our race exhibits always age-old marks of greed, lust, envy, covetousness, to the moral disgust of earnest men, whose higher standard demands virtues the average man finds hard to practice. As a rule, the prophet of evil-tidings fails to see that man has a body as well as spirit, and that each is important in its own way.

From a psychological side, the method of the prophet is always the same. He affirms a fact by iteration and reiteration, makes the people believe there is only one way of looking at the situation; and that way is the one pointed out by the reformer. All other paths lead but to destruction. Usually, after frightening the people on the seriousness of conditions, the prophet turns around and offers a very "simple" cure, provided "his" teachings are followed. Thus, Hebrew prophets were incessantly dwelling on a terrifying moral deliverance, a supernatural judgment about to descend on a godless generation, always, however, coupled with a "plain" way out of the impending trouble. How modern this sounds. It might have been written yesterday instead of 4,000 years ago. Even today, every time a ship is lost, or an earthquake destroys a city, you will hear one man say to another, "Is not this the judgment against the wicked? I knew it would come."

Any man who hopes to grasp a general conception of the forces that work for social evolution must now add the Principle of Affirmation, or, the power exercised by reformers, prophets and others who point out the moral contrast between the "guilty" present and the "virtuous" past or future. Jeremiah, Daniel and Isaiah tell a doleful tale. Visions of better times wait on the destruction of iniquities of the passing moment; the change is coming fast, through plague, scourge, holocaust, fire, water, we know not what. Indeed nothing less than Chaos must intervene; for then and then only, will men give up their evil ways. Though we are here speaking specifically of the unwearied and irritating agitations of the Hebrew reformers, we do not limit affirmation to the history of the Jews. Affirmation, in diverse forms, going on down through all periods, is at the foundation of innumerable historical evolutions looking toward the rise of the Common Man. In a way, the utterances of the Hebrew prophets, took the place of the modern printing press, whose function is to multiply news by repeating a stereotyped form many thousands of time. Also Hebrew prophets emphasized their cause by refusing to tell more than one side; the identical mental attitude of all re-

formers from St. Augustine who preached that the end of the world was at hand, to John Brown who wished to free the slaves in America. Had St. Paul told every side of the case of Christianity vs. Paganism, there is little doubt that St. Paul would have failed in his mission as religious reformer; but the method of the prophet is to magnify one side of a subject and repress all qualifications on the opposite side; harrowing the very soul of his hearers by terrifying word-pictures of death and damnation, near at hand. From time to time as our history proceeds we shall have much to say of Affirmation as an historical principle, especially showing the surprising influence of agitation of ideas on the rise of the Common Man.

* * *

Jeremiah exclaims: "Among my people are found wicked men; they lay in wait, as he that setteth snares; they set a trap; they catch men. As a cage is full of birds, so are their houses full of conceit."

It is the old, old story repeated since the world began, the story of inevitable human selfishness. Yet in spite of pretentions to oracular wisdom, the prophets made many blunders in forecasting. Samuel in response to urging finally gave in to the Jews who had demanded a king as against the old-time theocratic-democracy. Saul was named king, but that showed poor judgment on Samuel's part. Saul was a physical giant, or as the Bible says "from his shoulders and upwards he was higher than any of his people." Saul became king of Israel about 1095 B. C.

This king Saul, regardless of the fact that he had been certified by a prophet as a choice young man of the tribe of Benjamin, proved a stupid king. Saul, poet as well as musician, proved himself a poor leader. At best, Saul was merely a general who obeyed the suggestions of the prophet Samuel.

David, warrior-king, excellent business manager, organized the army, fixed the capital at Jerusalem and demanded extreme piety from all his people, as the rule of life. Solomon, the next king, was a type of magnificent Oriental. He conscripted 180,000 Jews to work on the

temple; of these, 80,000 were wood-choppers, who cut down the cedars of Lebanon, 70,000 others acted as human pack-horses to drag the timbers to the scene of operations, and 30,000 more did finishing work. Solomon's empire reached to the Euphrates and the splendor of his court outshone Nineveh and Tyre. Taxes were very high in Israel; also of the multitudes that worked on the big temple, few received pay. Under the ancient law, debtors became bond-slaves of the money-loaners.

* * *

Sargon, man-god, decrees that value should be allowed for all property condemned by the state.

As has already been alluded to, the Jews were eventually sold into bondage in Babylon; but more important still is it to know that Babylon was built on spears, on trampling of bodies; on rivers of blood;—for in that far-off time again and again, innumerable hosts marched from the Persian Gulf to the Mediterranean.

A conquering race comes up out of the sand-clouds of the desert, a race wise in its own generation, hardened by miseries of centuries, and fit for the fray. History calls the new fighting men, Men of Agada, of Semitic stock, great to endure, great to plan, great to demand: They wore beards, had coarse, black hair and their skulls were long and narrow.

In the 700's B. C., the mighty man among them, was Sargon; and Sargon fought so fiercely and had a will so tough and an ambition so wide that in a short time this powerful brawler had conquered Babylonia as well as territory 500 miles round about, reaching to the Mediterranean, making himself ruler or god (722 B. C.) over many motley races, near and far.

Sargon's mother was a slave; his father he never knew; the legend suggests Moses and the bulrushes. The infant Sargon, abandoned by the mother, floated in a basket-boat, we know not how far or how long. In those ancient fables of kings, we do not go far before we meet the inevitable goddess. "Akki, the small farmer,

brought Me to land and reared Me as his son and Me became a toiler in the garden for many years, till came the goddess Ishtar . . ."

Of course, a fierce military master, or god-ruler like Sargon, always set forth that he was successful because of the aid of supernatural powers; his own mighty strength suffices to crush the lion by hugging the beast to death; also he reports his fighting off, single-handed, 10,000 soldiers of the enemy. It is all very human and very old, this desire of men to link their lives with the immortal gods. The amiable practice goes on, to this hour.

Sargon should be extolled for his irrigation canals, his grain warehouses, and especially for his decree that value should be allowed for property condemned. He enjoined by law that medicinal oils should be sold at a low rate. Is there not something quite modern about this Sargon's occasional sense of natural justice? The law about the oil is one of the earliest efforts to help the Common Man by curbing prices of necessities of life.

CHAPTER VII

The Stone of Behistun

Historical importance of time-weathered Stone of Behistun; what it signifies in story of rise of Common Man.

Already, 400 B. C., we come across a strange stone on which is carved what in effect is among the earliest certified records embodying the theory of Divine right of kings. The matter of the Stone of Behistun (rock inscription of Darius) has heretofore been summarily dismissed as a mere episode in archæology. On the contrary, the significance of the message on this rock offers a landmark in social evolution. In its way, the Stone of Behistun is wholly as surprising an exhibit as is Magna Charta: for while Magna Charta sets forth a protest against autocratic power (1215 A. D.) the Stone of Behistun (400's B. C.) already proclaims the world belongs by Divine right to the ruthless military-master Darius the Great, worthy successor of mighty Sargon whose surprising genius in war together with the bearing of his life on the rise of the Common Man we have just outlined.

That absolute monarch Darius (d. 485 B. C.) filled a large space in Persia, Egypt, Greece and on the Aegean sea. His glory and his shame are bound up with millions of slaves trampled under the wheels of war-chariots, lost at sea, thrown from runaway horses in battle, pierced through the head with arrows, stabbed in the side with spears. Such is the meaning of the word Darius.

In this connection, it is enough to know that Darius, military-master of the first barbarian order, spent a long and tempestuous career fighting, marauding, looting. He crossed the Bosphorus on a bridge of boats and his myriads of Persian archers darkened the sun with their flights of arrows. Thrace and Macedonia gave up the ghost; Egypt was taken under the sword; and when

Babylonia tried to break away, Darius punished with fire.

Then, out of the ruins, Darius proceeded to build up Persia. He divided it into 120 departments or satrapies, each in charge of a master-butcher in the military line; the satraps were local tyrants whose business was to see that the annual tribute of gold was brought by camel-back to Darius' mighty capital, Susa. Finally, while in the midst of preparations for a third looting of Greece, the barbarian king's time was up, death struck him in a twinkling, and Darius became level with the corpse of the most miserable slave in all Persia, the corpse rotting in the sun by the roadside, where the vultures wheel to pick the bones.

So much for Darius. But no sooner had the breath left his body than Xerxes, son of Atossa, the second wife, made a new bridge of boats and with 2,000,000 archers and spearmen crossed once more the blue Hellispont, bent on the everlasting destruction of Greece. . . . It is as a tale that is told, the naval battle of Salamis, the tiger-strife at Plataea, to the utter ruin of the Persian ambition. The fleeing hosts, and ships, and horses, were blown as by a mighty Greek hurricane—till no man knew the end. Then, the supreme tragedy, inevitable, always hovering near to seal the military-master's doom. There is always some other man who wishes to be king . . . come, why not? . . . and Artabanus with a dagger lets out Xerxes' life (465 B. C.).

* * *

Yet the irony of human existence is nowhere shown in more sombre colors. To think that all this fame, all these vast adventures of Darius, son of Hystaspes, should come down to us largely through a half-obliterated record cut on a rock. On Darius' stone we find a very early expression of the Divine right of kings, perhaps the earliest of formal story—and this clue in the Persian desert, is directly linked with Divine right, down into modern times. It is a long trail often lost, but now and then we come across ancient landmarks, as for example the Stone of Behistun. And of this Stone no man could read the message for many centuries. Darius' gen-

eration passed and the secret of cuneiform carvings was lost for fifteen hundred years.

And even as the Rosetta Stone, that slab of black basalt, dug out of the sand by Napoleon's muckers (1799) near Rosetta, a town on the delta of the Nile, furnished the famous long-lost key for the interpretation of Egyptian hieroglyphs, (the Rosetta message being repeated in Greek, in picture-writing and in epistolographic characters), likewise the Stone of Behistun unlocked many of the secrets of cuneiform text, and displayed to a generation 15 centuries later, the glories of the great Darius with all his bombastic assertions of Divine right. The Rosetta stone was carved by one of the Ptolemys (196 B. C.) to record a law of the land; and that the interpretation might be understood of all men, the message was repeated in three parallel collateral types of pot-hooks. Time had worn the letters, but enough remained to provide a foundation for an interpretation of the ancient puzzling hieroglyphics;—and so likewise with the half-ruined surface of the Stone of Behistun.

Here then, we must add to our means that have forwarded the cause of the Common Man these two Stones; for in each case it is as though the Stones found tongue and spoke of the long vanished Past, enabling us to extend and to understand, in a measure, the glories of a world that had gone down in rubbish heaps, yet a world that in its time was the pride of kings.

* * *

Thus saith Darius the King, that I have done what I have done by the grace of Aburamazda who with the other gods brought aid to me.

It is true that many of the legendary stories told by Herodotus and by Ctesias, have come down to us; for example, that Darius gained the crown through the trick of a groom. The decision being left to the nod of a horse, at the right moment the clever groom made the horse nod in favor of Darius.

Yet, for the real historical evolution of an intimate nature, we must fall back on the Stone of Behistun, tell-

ing that Darius put down the rebellion and made himself king. That mysterious message is carved on a cliff 1700 feet high, and precipitous: The inscription itself is fully 500 feet above the floor of the valley.

The ancients of Darius' day held that the spot was sacred to the great god Ahuramazda, that is to say the prototype of Zeus, or Ormuzd. The road to Babylonia passes this place, and here for centuries the camel-drivers halted to pass the night. Above, in the moonlight loomed the mysterious message in hieroglyphs, covering the face of the rock. Darius' inscription is 12 feet high and is arranged in parallel columns, in three languages; there are four columns in Persian, three in Elamitic (Susian), and also the Babylonian text, on a slanting boulder. Through the ages, torrential waters effaced part of the writings, but the message in parallel languages was studied by Sir Henry Rawlinson, who at the risk of his life clambered the mountain wall, affording thus a key to the modern science of Assyriology. Up to that time (1835) scholars were at sea concerning the probable meaning of the ancient cuneiform characters, but when Darius, in his pride on that far off day (400's B. C.), ordered his stonecutters to carve in three languages the story of the king's victories, as drawn up by Zoroasterian priests, these craftsmen perched high on the precipitous rock, were torch-bearers from the old civilization to the civilization of fifteen centuries later. During the interval, the ancient message like a gigantic enigma exposed its face to the desert sun, unnumbered generations of nomadic tribes lived and died—and no human being knew what was the meaning of the pictures on the wall of the mountain 500 feet above the plain, at the village of Behistun.

* * *

The immense carving, in bas relief, tells that Darius killed Gaumata; and the sculptors carved an image of Darius himself, in his hand a bow, his left foot on the body of his hated enemy Gaumata; nine captive chiefs are shown as prisoners of war, their hands tied, the hangman's rope around their necks; and carved above is the image of the great god Ahuramazda, the divine protégé of Darius.

This doctrine of the Divine right of kings made a great deal of trouble in times to come. Centuries passing away, men long insisted that there is a class or chosen family ordained to rule over other men's lives.

Already in Darius' time the idea was recorded, and undoubtedly had its support in the unusual courage, generalship and powers of organization possessed by the great barbarian captain; which is to say his right to rule in the sense of his fitness to rule. And it was but human and natural that right and fitness were regarded as one and indivisible, and under protection of the gods.

This is what Darius says of his right to rule, or Divine right as set forth on the great rock:

"Thus saith Darius the King, That which I have done, I have done altogether by the grace of Ahuramazda, who with the other gods brought aid to me. For this reason did Ahuramazda and the other gods bring aid to me: because I was not hostile, nor a liar, nor a wrongdoer, neither I nor my family, but according to rectitude have I ruled."

The military-butcher Darius was also what modern writers would call an unusual business organizer; by his grasp of details he ruled the human herd with a rod of iron. But make no mistake, Darius was not singled out to rule by any god, but was chosen by his own ambition. If he had not been a first-rate general, statesman and organizer, it would have made little difference whether he professed humility before the god Ahuramazda, or for that matter whether he believed in any of the other forms of animal-worship common to his time.

By the sword, he carried the boundaries of his empire to the Caucasus Mountains and to the Andes, fighting one tribe after another, scattering his enemies with fire and sword. He made the old kings whom he subdued, pay tribute each year; tried to develop commerce; introduced the Doric, or gold coin as a standard of value; was tolerant to the Jews, permitting them to build the Temple of Jerusalem;—and from far off Egypt, the high-priest of Sais undertook that long journey from the Nile to Susa, across the Liberian desert to the court of Darius; and the mighty monarch gave permission to rebuild the

House of Life, or as we would say today, the medical school of Sais. Thereon, the priests in gratitude caused to be chiseled on the walls of the temple at Memphis, "Darius, great law-giver and benefactor of the land of Pharaoh."

However, although this military-butcher Darius cursed his enemies during his long reign of thirty-six years; he also carried out many practical works. He dug a canal from the Nile to Suez; fought the Turanian tribes; had commercial relations with Carthage; in Greece, he bestowed forced labor and freedom from taxation on the sacred territory of Apollo. By these favors, Darius wished the priests to certify that he was divine, indeed a veritable man-god. And finally, Darius sent his fighting man Seylax to survey the shores of the Indian Ocean, from the Indus to Suez.

CHAPTER VIII

Efforts of Phonicians and Carthaginians

Phonicians express early interest in a "people's council"; democratic tendencies in Carthage and Tyre.

Turning now to another powerful people of Antiquity, the time came when the enterprising and courageous sailormen and merchants of Carthage wrested the carrying trade from Tyre: And for upwards of 500 years, Carthage was the leading sea-power, as against all other peoples of her period. This in turn, at last excited Rome's jealousy, Carthage perished miserably in fire, and the site of the city was sown with salt. Innumerable romantic adventures have been undertaken in modern explorations for vast golden treasures, said to be hidden in the territory, but to no purpose.

We find many Democratic tendencies among Carthaginians, and we must, therefore, look closely at her hives of industry, also at those of Tyre and Sidon, even as we have studied the position of the Common Man in Nineveh, Babylon and Memphis.

When the Canaanites were driven from the Promised Land by the Jews, immense numbers of the dispossessed settled in Phœnicia, a toy-kingdom only about 180 miles long and 12 miles wide. Phœnicia had a maritime trade; her merchants were veritable commercial pirates filled with the spirit of adventure. Her innumerable fleets, manned by galley-slaves, undertook hazardous voyages marked by shipwrecks and disasters without end. The interminable travels of the Phœnicians in search of trade, is one of the early wonders of the world.

A modern editor-philosopher, Arthur Brisbane, dwelling on Jews, denies that Jews reap the harvest of those that dare, do not take risk on their own account, and adds:

"What about the Phœnicians? They were of the Semitic race, and as such daring traders, first to pass through the Straits of Gibraltar out into the wild Atlantic. They were first to open the tin mines of England, first daring explorers in many lands. And they were first to navigate out of sight of land, traveling at night by the stars—they had no compass—risking shipwrecks in fog or cloudy weather. Does that show lack of enterprise or physical courage?

"Men ask, 'What have Jews contributed to the intellect of the world?' Three books have influenced the human mind above others—Homer, Aesop's Fables and the Bible. The Jews wrote the Bible and gave Christianity to the world. The mother of Christ was a Jewess—especially chosen, undoubtedly, for nobility of character and purity of soul. That fact alone should make 'Christians' hesitate to condemn Jews indiscriminately."

Restless Phœnician adventurers went even to the far off islands (England) for tin, and down the African coast for ivory and spices. These Semitic navigators early established trading stations at Rhodes, Sicily, Malta, France, Spain, Crete, Africa, Tunis. From these ports Tyre-made goods were distributed. The original Phœnician capital was Sidon, but soon Tyre forged ahead. Tyre was a busy as well as wicked Ancient seaport, the home of rich merchants, immense numbers of slaves, sailormen, and many degraded women. Hiram, the great builder, told of in the Bible, made his headquarters at Tyre, and thousands of his slaves cut cedars and fir-trees for Solomon's temple; and other slaves blasted rocks for piers and walls; we read of one of Hiram's walls, 150 feet high, reaching out to sea and around the city.

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That wall, built by slave-labor (Common Man), defying the assaults of many enemies, lasted for hundreds of years. Finally (884 B. C.), Tyre was besieged by Alexander the Great, who to reach the island on which the town stands, ordered his slaves to build a stone pier 250 feet wide and half a mile long; then rolling his battering-rams forward, Alexander breached the wall, and after a desperate attack, Tyre surrendered.

The social and economic system of Tyre was, as usual, based on chattel slavery, and we early hear of mighty labor wars. The Phœnicians were a nomadic people, devoted to trafficking; legend says they were taught the art of masonry by Cadmus, who is credited with erecting the wall of Thebes; later Cadmus went to Greece, there introducing the art of writing—so legend avers. Beyond all other Ancient peoples, the Phœnicians were skilled in mining and metal working. Their lead and silver mines were worked by conscripted labor, but the hazards were great and slaves had to be tempted by offers of one-fourth of the product. Those that survived the excessive hardships underground, became the labor leaders of their craft; Phœnician shafts and transverse galleries were laid out on correct mathematical principles, and the practical problem of grubbing out metal was solved in a rude though scientific way.

Here, we bring the Common Man a step forward. The curse of all this heavy labor was a blessing in disguise. The mining-master's cruel blows actually helped the slave to improve himself—and when the time came the slave ran away. He had already received secret reports from his pals who had gone before, on the other side of the mountains. There were of course still other slaves of exceptional strength and industry who succeeded in buying their freedom, with the savings of years; but as time passed, thousands of runaway Phœnician slaves joined the pirates and were off to mines in Spain and in England.

Sidon was famed far and wide for its glass, Tyre for its cloth industry. The memory of a color admired by the Ancients, is preserved for us in the name of Tyrian purple. A description of Tyre, made by the Hebrew prophet Ezekiel (558 B. C.) pictures the city as built of firs of Semir; the cedars of Lebanon for masts; the oaks of Bashan for oars; the Ashurites provide the ivory benches, from the isles of Chittim; the sails from Egyptian cloths; and the people of Tyre wore blue and purple from the isle of Elishah; vessels of brass are found in her markets. "And the ships of Tarnish did sing of

thee in thy market, and thou wast replenished and made very glorious in the midst of the seas.''

In Tyre, a powerful hereditary aristocracy ruled the people like dogs. As for the king, he was chosen by the nobles. Each time a new king was to be selected, riots occurred and the laboring classes suffered the brunt.

* * *

Phonician god Baal worshipped on mountain tops; he was an early proto-type of Hercules; as usual, the strong man ruled the destinies of the people.

The supreme god of the Phœnicians, as well as the god of the Canaanitish nations was a stone called Baal (Bal); and Baal had for his mate the stone goddess, Ashtoreth. The idea was that as sun-god Baal gave life to Nature. This of course, is merely a variation of the Ancient myth of the strong man who holds up the Earth. Playing opposite to Baal the life-giver, was Moloch, the destroyer; or, light and darkness, good and evil, one working against the other.

This stupid stone-god Baal was worshipped on mountain tops. His image was never made, but his haunts were marked by immense upright stones, and these were considered sacred. The Midianites and Amalekites worshipped Baal on Mount Peor, the Phœnicians on Carmel, and the Canaanites on Hermon.

The adoration of the flat-faced Baal, the protecting spirit of Tyre, came down from forgotten Antiquity. Baal's rule at last spread to Malta, Carthage and Cadiz. This widening of the worship of Baal is directly traced to the roving of Phœnician sailors and traders. The Greeks associated Baal with Hercules, calling him the Tyrian Hercules. Jews were roundly denounced by their leaders for worshipping Baal. Many years of imprisonment were meted out to banish Baal-religion from Israel. The word Beelzebub (the Fly-god) is an extension of the word Baal, as Baal-Berith (the Covenant Lord) is also a Baal epithet. Beelzebub or Baal-Zebub was the idol of the Philistines, at Ekron. The proper names Hannibal

and Jezebel are compounded of Baal. All this goes to show how important the god Baal was, in the minds of his followers.

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We must now think of the Common Man stupidly bowing down before a cold stone on a mountain top and believing that this rude rock in some magical manner was lord of the Universe; that this rock had intelligence, and controlled the laws of Nature. It is of the utmost importance to think of these grotesque things in connection with the rise of the Common Man; for, if we are to understand how far the Common Man has traveled since that early day, we must know what was going on in his brain at that period, must also realize that before he could chase the bats from his skull, his mind must have suffered far more even than his body, lashed though his body was by cruel overseers, and marked with branding irons.

It is sad to think of our race bowing to a stone and endowing that stone with magical powers; but the ceaseless progression of time and chance bring in each century a little more enlightenment. Therefore, we set up in this book that one of the very foundations of that fraternity called Democracy, is based on the spread of knowledge, or the growth of intelligence.

* * *

In Carthage, we find evidence of the dignity and importance of the people's council; early hints of the democratic tendency.

It was because there was a Tyre trading-station at Tunis, that Carthage became important. In time, Carthage wrested the maritime trade from Tyre and began doing the carrying trade for the Ancient world. It also appears that part of the political efficiency shown in the early history of Carthage was based on the intelligent cooperation of all classes. We early find a centralized commonwealth, in which the common people had a proportion of representation.

We cannot say that Carthage was a monarchy, nor a democracy, nor an oligarchy. There were two kings, an

aristocracy, also a senate (synkletos), as well as a large legislative body, chosen from the nobles; from the senate was selected a higher council, 100 men of the Gemsia. The third branch of the government was composed of plebeians, assembled in a council of 104 members. Their duties were legislative and judicial. The fundamental social condition was that these popular legislators must have character certified for honesty, industry and intelligence. To be a member of the people's council was the important honor in Carthage. The dignity of the council passed into an ancient tradition; and in no other land was public spirit more spontaneous, intelligent and honorable than it was in Carthage, in her prime.

Though we said a moment ago that the Carthaginian political type of government is difficult to classify and has been variously defined, in the view of John Adams (Works, Vol. IV) Carthage was essentially a Republic, and the Carthaginian model had parallels with the states of America. Adams concedes that Carthage was not a pure democracy, because of the qualifications of wealth for office-holding, especially that of the senator, the pentarch and the suffets. But merit was indispensable "and there the Republic of Carthage rose above all other ancient republics."

On this point, too, the opinion of Aristotle (Politics Bk. II, Ch. 2) is interesting. "It is the general opinion that the Carthaginians live under a policy which is excellent, and in many respects superior to all others."

* * *

The ancient city of Carthage (1000's B. C.), was founded by Phœnicians from Tyre, or from the Tyrian colony of Utica. The Carthaginians were of the Semitic race, crossed by the old Canaanite stock. By the 700's B. C., Carthage appears in history as the center of a large African trade and also as a city of large maritime and military exploits covering Africa, Sardinia, Sicily, Corsica, and Malta. Carthage was built on an isthmus, and in later centuries the defensive walls were tripled, for safety. Finally, the Carthaginians made their walls 45 feet high and 7 feet thick, with towers 200 feet high containing chambers for the archers. War elephants to the

number of 300 were kept in the barracks, also 20,000 infantry, 4,000 cavalry horses, and very many war-chariots. There was an outer and an inner harbor. The outer was for merchant ships, the inner for war-boats. The entrance, 70 feet wide, was closed with iron chains. The city was heavily fortified; and from his castle on the inner island, the admiral looked far seaward, to detect the approach of an enemy. He then gave the signal, and 220 war-boats, always in readiness, were manned by rowers, chains let down, and defense prepared.

The famous war-elephants of Carthage frightened the Romans almost into spasms. It was a long time before the Roman veterans could train themselves to stand against these elephants; the first impulse of the Romans was to run, to escape death by being trampled under the feet of the infuriated war-elephants. In this, we see a situation repeated centuries later in France; the so-called tanks slowly rolled toward the German trenches, the German veterans fled in disorder; also, in Greece, attacking armies frequently made use of a protective covering called the turtoise; it was made of bull's hide extended over a wagon.

* * *

The slaves of Carthage, as usual, were half-starved and lived in mud huts. In case of revolt, the policy was to ship the offending slaves, utilizing the malcontents to plant slave-colonies in Spain and elsewhere. We read that on one occasion, 30,000 rebellious slaves of Carthage, were deported.

However, the policy of seeking trade in far places, demanded that mechanics and small merchants be encouraged to develop craftsmanlike skill, in order that goods of Carthage would come highly recommended against all outside competition. In special cases, these diligent mechanics grew rich and were in turn elected to the people's council, or Gemsia. Only a practical race would be wise enough to offer opportunities for humble workers to rise in life and enter politics. We are told that on one occasion even the Roman senate ordered translated a book by a farmer of Carthage, and the sen-

ate undertook to distribute copies in Italy, in the interest of improvement in agricultural methods.

* * *

The fall of the city has often been told in song and story. Centuries before the destruction, Rome and Carthage had been bitter commercial rivals, the enmity often attended with wholesale butcheries on land, drownings at sea. Here let us cut in by saying that Cato's parrot-like "Carthage must be destroyed!" (Delenda est Carthage), a phrase that apropos or not, the stubborn Roman used in his every political speech, is a most excellent illustration of that type of social evolutionary force that the present writer calls Principle of Affirmation. This principle is occasionally cited with illustrations, in this book on the rise of the masses; for stout affirmation, whether intelligent or otherwise, always carries an immense weight: changing the customary outlook, breaking down fossilized ideas and preparing the way for new social experiments on the ruins of the old. Cato the Censor, jealous of Carthaginian commercial success, kept shouting "Carthage must be destroyed!" until at last every Roman believed the cry to embody an important truth. In modern life makers of public opinion are not always more concerned with the moral intent of their demands than was Cato the Censor; but the peculiarity is that when the modern molder of public opinion wishes to withdraw from his radical position, he not infrequently finds that the public took his ravings seriously, and now insist that the demagogue shall live up to his former demands. This in turn is not always desirable. Thus public opinion in the end becomes stronger than the individual shouter, and looking backward to what he advocated when he was poor and friendless, many an editor, orator or politician has fondly wished that his old orations had been written with an ink that would fade, and after a year or two have left no trace behind. For, he has now become rich and conservative, alters his tone, deserts the cause of the masses, moves off the East Side and buys a big house on Fifth Avenue. Such are some of the obvious vagaries in the use and the abuse of Af-

firmation—one of the most powerful social forces in the hands of writers and orators.

Carthage, at the time of its destruction (146 B. C.), was 700 years old and had 700,000 inhabitants. On slight pretext war had been declared and Publius Scipio Amalianus (the Younger, or Scipio Africanus Minor) was in command. The Carthaginians at first submitted abjectly, gave up 300 hostages and all the city's arms and ammunition; but when told to make ready, that the city would be razed to the ground, frightful hatred of Rome and Romans suddenly aroused the doomed citizens to make a last heroic stand. They cut off the roofs of their houses (Lhomond, Viri Romæ, p. 103), for materials to build a new fleet; gold and silver were melted down to replace bronzes and iron; old men, women and boys did most of the labor, the women even sacrificing their hair to make strings for the archers' bows, as well as ropes to haul wagons. The city, though defended with the greatest bravery, was at last taken by storm, set on fire, burned, and the ruins sown with salt. Carthage was destroyed by Roman commercial jealousy. And in the words of Mommsen: "Where the industrious Phœnecians bustled and trafficked for 500 years, Roman slaves henceforth pastured the herds of their distant masters."

So ended another of the earliest experiments in semi-Democracy.

CHAPTER IX

Mental Development of Primitive Man

We have talked much about the Common Man's body, which was whipped, branded and maimed; let us now peer into his darkened mind and try to understand his hopes and fears.

For untold centuries running into the fathomless abyss of time, fire has played an exceptional part in the history of human culture; and although once regarded as an evil spirit, fire was gradually transformed into a kind friend, helping mankind upward and on.

In the period of which we write, even the wisest men of the Ancient world, were still very much afraid of fire. Our race is old, very old; yet much that passes as Ancient knowledge is of yesterday. So simple a fact as striking a match; the world, our race, men have waited for the realization of that fact for thousands of years. Today when one strikes a match, a tiny flame leaps at his bidding, cooking his breakfast, lighting his cigar, or driving our immense locomotives. Yet commercial-matches are as recent as the first half of the 19th Century; that is to say, of yesterday.

For thousands of years, our ancestors' relations to fire were those of superstitious awe. Men were afraid of the lightning flashing around the mountain top; and when it thundered, your ancestor hid himself in a cave and fell on his face, in terror.

There are many queer things hidden in our remote ancestors' minds. In this book, we have more than once referred to these hidden things in our ancestors' minds, as bats. We use the word bats because the bat is a queer little creature, afraid of the light, huddling in a hole in a tree during the day, and coming forth by night to hunt his food.

The bat's unexpected appearance, the singular way in which he wheels through the night, and his repulsive appearance, when you look at him intently, should he chance to be lying dead in your hand, all these details offer a fair parallel to the condition of our ancestors' thoughts, especially the mental life of the downtrodden Common Man in Antiquity whose pathetic yet glorious history we are attempting to trace. Our efforts are no doubt dull and stupid enough; but the subject is difficult and a few grains of knowledge are all one can winnow in a field of original effort so vast and obscure.

At the period we are now examining, old tribal tales of fire-bringing and fire-kindling will inform us to an extent about the bats in the Common Man's mind. To this very day, for that matter, the Russian peasant of Tamboff takes a few live coals from the old house to the new, or should the distance be too far he substitutes ashes when he cannot carry the actual coals. We find fire-worshippers in ancient Egypt, and we meet them again in India, Persia, Chaldea, Phœnicia, Rome, Greece and elsewhere. Even the modern Japanese have a curious New Year's ceremony of rubbing two sticks; on that day, it is important to start a new fire in the house.

In the National Museum the visitor sees many curious fire-striking and fire-bringing relics of prehistoric nations. Medicine men of the American Indian tribes kept perpetual fires burning in the headquarters of the tribal religion. The gods would not eat food unless the sacred fire-sticks were used to light the fire. Of course, this is only another way of understanding how a privileged class kept its power; that is to say, the medicine man and his pals acted as a go-between for the gods. Fire was the message sent, and fire was the reply that came back from the skies.

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As time passed, man's ingenuity helped out the situation. Flint and steel, twisting a hardwood stick for hours against a softer piece of wood, helped the Ancient fire-bringers; these methods of fire-making doubtless succeeding still others so remote that no man knows what they were. But for thousands of years our ancestors had

no fires except the accidental flames of Nature. At least, men had no means of making fire, at will. The earthquake, the volcano, the lightning filled primeval man with terror. He found out about fire by being burnt, but his pain made him regard fire as an evil spirit.

Here, we come face to face with a primeval savage; this man was one of the great original thinkers of our race, although of course as usual, the savage's name is now unknown. This original fire-bringer certainly did a wonderful thing. He actually overcame his terror of fire long enough to stand by, one day, look at that fire coolly and steadily, and to learn that under certain conditions fire would not destroy him. He then threw a stick into the fire and intently watched the stick slowly burn and fall in ashes. And this remarkable feat of original thinking made the savage man know that no harm came to him, from the god of fire.

To do all this demanded a very courageous man, indeed. Just to stand beside the fire and to learn that the terrible fire-god feared by all living men, was after all nothing to be afraid of; in short that this very fire-god might be put to work to keep the savage warm in the dark cave where he and his companions huddled after the sun, the one great central fire, had gone to rest each night—to conclude thus, this unknown savage on that day proved himself one of the daring original thinkers in the history of our race.

* * *

To make our idea clearer, think of a horse or a dog, in relation to fire. The lion-tamer at the circus swings torches to frighten the fierce lions into skulking obedience. And if in a dark room you are alone with a bulldog, you can scare that dog into a corner if you wave a lighted candle. The flickering flame will make the dog retreat before you in wild rage—but he will be afraid to come at you.

Dogs sleep contentedly before the fireplace, but let a spark fly in his direction, the dog jumps in alarm growling and snapping, on the defensive, against a mysterious enemy.

Not many centuries ago, man himself was brother to the animals. Yes, man was as much afraid of fire as a dog or lion is afraid of fire, today. Man's fear was real, and shot through him till his teeth chattered, his body shook like a reed lashed by the wind. To overcome his superstitious dread, man naturally began worshipping fire, making up what we today would call a ritual about fire;—for our ancestors looked on fire as on a terrifying god. Our ancestors imagined this god must be watched and tended, its anger appeased, and our ancestors taught that men must bow and bend and crawl before this god of fire . . . . all that, and much more.

Do not smile in a superior way when you read these words. What our ancestors did was simple, natural and for that matter logical, so far as their knowledge went. We must remember, our ancestors reasoned falsely about Nature. But the men of that far off period, our ancestors, were not cowardly or foolish; instead, let us praise them for reasoning accurately from the facts, as they understood the facts. If you, today, reason accurately from your common beliefs, that is all that can be expected of any man. Remember, you have to go by the head on your own shoulders.

The great advance which we see, as soon as man no longer feared fire, is that man by using his intelligence, became to that extent more reasonable, trying to understand Nature's ways, and no longer feared Nature as an evil spirit, bent on destruction. This did not all come at once; it took innumerable centuries to chase away these primordial fears and among Babylonians, Egyptians and others of the centuries of which we now write, we find the Common Man—a worshipper of fire.

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Thousands of years later, man in his organized religions has often made poetic use of fire; and to this hour, over all our country we find as part of this or that ritual the eternal lamp is kept burning.

This lamp, regarded as an historical evolution, is a symbol of immense importance. It is right to have fire in the keeping of holy men. The real mission of the

church is to preserve traditions of self-sacrifice, under supreme tests. Thus, in time of disaster, affliction or great grief, it is man's habit to seek consolation in contemplating Ancient traditions of spiritual triumphs gained in the battle of life, in centuries long passed away.

What elemental power deserves this dignity? Surely, fire. For untold hundreds of centuries fire has played an exceptional part in the struggles of mankind; fire, that in one age was looked upon as a demon of destruction, in another age as an evil spirit, in still another as a god to be worshipped by sacrifices. But finally as men slowly grew more intelligent, the ancient curse is subdued and transformed into a kindly force, to assist man in his long march up the heights.

And man always cherishes his gift of childhood; even in old age he hides away and treasures some thing he had when he was a boy. So likewise with the childhood of our race: fire shows man's earliest relation to Nature. And as religion always tries to interpret man's relation to Nature, it is right to keep a speck of eternal fire burning in a lamp swinging before the altar of a church.

* * *

Now begins man's century-long struggle to put things in order, to name things.

Chaldeans were forever seeking signs in the sky, and in pursuit of their peculiar idea that Nature is an avenging and jealous mistress, gazed night after night into the mysterious depths of heaven, in quest of knowledge to placate Nature's wrath.

It turned out, indeed, that as years passed, these astrologers learned things that the world has not seen fit to change: for example, the relation of the sun's circuit to other cycles of the solar system; that the sun's course through the seasons wet and dry equaled twelve rounds of the moon: and they divided the year into twelve months, each month into thirty days; the hour into minutes; so that every man, today, who looks at his watch and sees that it is what is called six minutes after four, must thank Ancient wisdom.

Get out an almanac and look at the queer figures for the months, those old-fashioned woodcuts of the goat, the ram, the cancer, and the lion; and here again we catch glimpses of the Ancient lore known as the Twelve Signs of the Zodiac. By watching the moon's phases the Chaldean priests named seven days as the term of the week. Then they measured the width of a finger, and called two times twelve or twenty-four finger-widths the measure of a cubit; a cycle of sixty years or thirty-six centuries, was a sar. So you see, these earnest men trained their minds to look far into the future as well as to estimate miscroscopic slices of the present—all the way from a second of time to thirty-six centuries, or a sar.

In applying these crumbs of knowledge to the story of the Common Man we make out of this: that now was beginning that age-long struggle to put things in order, to decide on a common name for an idea and name it twice alike, to place fragments of knowledge in shape, and to hand down this knowledge to the children's children. The elaborate card-index systems of knowledge that our engineers, astronomers and scientists spend their lives over, today, are but amplifications of Chaldean idea of charting wisdom.

To be sure, much of the supposed knowledge of the Ancient time before us was far from wisdom as we understand that word after 4,000 years of further trials, but after all, that objection amounts to little. As time moves forward our own boasted knowledge is always going to the bad, proved false in whole or in part.

We must not forget that when we talk of the spread of Civilization as we use that word today we are, in truth, speaking of a very simple thing, that is to say the diffusion of intelligence through the brains of many peoples of our Earth: till the humblest laboring man among us today comes to stand far ahead of the wisest of Ancient astrologers.

A high school boy, today "knows" much more than the great Chaldean seers; has more scraps of knowledge, infinitely wider grasp of man's relation to Nature. We are sure that should the great Socrates return, even that sage could not pass an entrance examination for a mod-

ern high school course. But here the comparison stop short, and our wise men of modern times are place sharply on the defense. With all our card-indexing an with all our microscopic measurements, it is a questio whether the wisest men, today, are actually any "wiser" than were the sages of old. The rise of the Common Ma means that we are the inheritors of the spoils of centuries and in that sense we are better informed: vastly enriche by infinite additions, the privileged knowledge of th selected sages, kings and philosophers of Chaldea, Egypt Greece, Rome, are now scattered far and wide throug the Earth: for each man according to his capacity t understand, or his ability to visualize. Herein is the es sence of this strange tale, the rise of the Common Man the spread of general intelligence is the only histor worth talking about.

But we must not deceive ourselves. On the beach o this vast sea of Time along whose shores we walk a pygmies, we pick up here or there a pebble or two, an read the Common Man's rise in primordial scratches o marks left by ice, wind or tide. . . Even the wises man today must not promise too much, or set down hi petty conclusions in the spirit of finality. Life is shor and Time is very long; mankind is still a child in knowl edge and attainments—and will remain a child for thou sands of years to come.

* * *

There came the day when the Babylonians decide they needed a system of weights and measures. A cubi of water, 66 pounds, was divided into 60 logs; each lo measured what we would call, today, five-sixths of pint. And its weight was called a miner. On a duck shaped stone the inscription reads, "Ten minae of Ilgi. Circular pieces, or rings, were called talents and shekel words afterwards adopted by the Hebrews and th Greeks. From Chaldea, Romans borrowed the idea o a stadium, or the distance a foot-courier could go in on unit of time, or two minutes; sixty minutes of this uni was called a parasang. The stadium was divided int 360 cubits and 60 were called a plethron.

So you see, we are now getting a few fixed ideas into the brains of the slaves of the Ancient world, that is to say the brains of the Common Man; his gibberish, his squeaks, his guttural barkings, his hand-motionings, his gesticulations, his squintings, are now giving way to fixed words; and these fixed words he can now use as tools to help clear the rubbish out of his mind.

* * *

Ancient fortune-telling beliefs still in the world today.

The planets were believed by the priests or wise men, to traverse twelve stages in their course, and each sign or "house" was regarded as a seat of divine power; the planets themselves were considered gods. Thirty of the fixed stars were associated with the planets as "counseling gods"; and twelve others in the northern heavens, and twelve in the southern, were designated "the judges." The twelve "judges" above the horizon controlled the destinies of the Living, the twelve below were masters of the fate of the Dead. Each of the twelve months of the year was assigned to one of the twelve great gods, beginning with Ana. The seven days of the week were controlled by the seven great heavenly bodies —the sun, the moon, and the five planets then known. The hours were assigned to stars.

But out of this Chaldean lore came good at last, and as alchemy is the great ancestor of modern chemistry, likewise star-gazing by the superstitious Chaldeans led from astrology to modern astronomy.

The wise men of ancient Chaldea were of course the priests. Their interest in reading the stars was unending; and on clear nights in that desert land, here already 4,000 years ago in the silent open spaces, alone with Nature, these Chaldean priests tried to show how the good or evil fortunes of the kingdom, or of the inhabitants, blended with the movements of the planets.

Likewise the superstitious of all subsequent ages have sought to confirm the answer in the stars. Belief in astrological signs, dreams, visions, omens and portents,

has never been eradicated from the human mind. Napoleon had his oracle of fate; Queen Elizabeth her famous seer, Dr. Dee; Caesar crawled on his belly to visit soothsayers of the temple; and the great mind of Shakespeare peoples his plays with magical lore. After 4,000 years, and more, we still find men trying to lift the veil of the Future, and to that end still affirm a belief in dreams, signs, omens and portents. For example, in the United States, where a furore for education exists, and we find a school house every half mile, over all the land, it is still the customary practice with unnumbered tens of thousands of Americans to interpret their dreams, and to consult oracles of fate; in fact, millions of copies of books on these subjects are sold each year. Turning to the advertising columns of any popular American newspaper of our day, we find many paragraphs of a magical nature, and in this respect cannot help thinking that the Americans of this year are successors of ancient Chaldean astrologers and soothsayers, 4,000 years ago. We read dozens of announcements of modern oracles of fate. Here is a sample: "Prof. Murdock (licensed) psychic—50c—special reading—50c. All phases of genuine seership, such as clairvoyance, clairaudience, psychometry, crystal gazing, sand gazing, interpretation of dreams, visions, impressions, are employed by him according to the needs of each individual consultant. There is no case too difficult, no mystery too deep, no condition too complicated to be remedied by this acknowledged master of occult forces. No matter what your desires, doubts or troubles may be, consult this strangely gifted man. His ancestors were powerful mediums, and have for ages handed down their wonderful power. No matter what your present trouble may be, or what your past experience has been, you will save time and avoid disappointment by at once consulting Murdock. Office hours 10 a. m. to 6 p. m., Sundays 10 a. m. to 3 p. m. Evenings by appointment."

In the flight of centuries since Babylon, how little the heart of man has changed. To lift the veil of the Future is still the quest of millions of human beings, even as it was the illusion and the dream of our great ancestors, thousands of years gone by.

Gross polytheism of the Ancients must be regarded as an earnest effort to explain Nature.

The religion of the Chaldeans was a type of gross polytheism; each city had its gods, and naturally the ultimate abode of gods was the sky. Worship of the Sky followed, as a direct consequence.

Much of Ancient polytheism was borrowed and passed to Greece and Rome, in later times. This brings up sharply a basic idea: Man at best merely rearranges what already existed in the minds of great-ancestors.

It would be practically impossible for any of us at this late date, to set forth an idea that could not be found to have its roots in the past. We remint the old gold, skim off the alloy and cast the bullion into new shapes; but it is the old gold of Ancient times. On this Earth, an infinite number of human beings have lived and died, during thousands of centuries; the number mounts into the thousands, tens of thousands, tens of millions of men: all with similar natures, all with similar brain cells, all with the common defects; all loving, hating, warring, suffering; and it is inevitable that the old stored-up memories of the past must be reasserted, from age to age.

* * *

The psychological side of religion, for example, is identical, today, with what it was in the dawn of Time; and while we soften and subdue certain notions of godhood, we need the gods in our daily lives even as the Chaldeans needed their peculiar gods El, or Il or Ray; Anu or Ana; Bil or Bel or Belus; Hea or Hoa. Babylon is a name meaning Babil or gate of the god; Il or Bab-il, was the lord of heaven. Pluto, Jupiter and Neptune are but Anu, Bel and Hoa over again. Sin was the Moon god; San, the Sun god; Vul, the Air god. Each god had his goddess. But the gods of the Sky were also important. Nim was the great god Saturn; Merodach was Jupiter; Nergal, Mars; Ishtar, Venus; and Nebo was Mercury. Nim became Hercules in Greek mythology, that is the warrior, the lord of the brave, destroyer of enemies, whose sword is sharp and exterminates rebels. Merodach

or Jupiter was the god of gods, and presided over justice. Herodotus minutely describes his temple and the prophet Daniel tells us that Babylonians worshipped Merodach, the great god of Babylon, the god of success, of treasures, the supporter of sovereignty. Nergal, the war god or Mars, was worshipped particularly in Tarbissa. He was the god of wars, champion of gods, god of the chase, the destroyer, king of battles, powerful chief; and his emblem was the winged man-lion. Ishtar was the star Venus and was usually figured naked. Among the Phœnicians, she was Astarte; Hebrews named her Astoreth; Babylonians, Nana; Assyrians, Ishtar. Great goddess, queen of happiness, the fortunate ones, queen of victory, queen of fruitfulness, queen of Babylon: many temples were erected to her worship.

Ishtar's renowned trip to Hades is a psychological type of the attempt of the primitive mind to explain changes of the seasons. As the year revolved, the time came when the crops failed; the grass withered and died; the fields were dead, but in the Spring, life returned. How did this come about? Naturally, by the work of a gigantic all-powerful human being; for man can understand how a Superman might work miracles, through immense power or for that matter a Superwoman, like Ishtar, ruled Nature. The Ancient legend runs that Ishtar decided to go to the place "where all is dark, and where men eat earth as their food, the dark land of Iskalla." Here, man's nourishment is clay; no kindly light is seen; and in darkness they dwell; ghosts flutter, as flutter the wings of birds. And on the door posts, the dust lies undisturbed. The condensed story, in the translation of Wm. Henry Fox Talbot, the English Orientalist, goes on thus:

"When Ishtar arrived at the gate of Hades, to the keeper of the gate a word she spake: 'O keeper of the entrance, open thy gate! Open thy gate, I say again, that I may enter in! If thou openest not thy gate, if I do not enter in, I will assault the door, the gate I will break down, I will attack the entrance, I will split open the portals. I will raise the Dead, to be the devourers of the Living! Upon the Living the Dead shall prey!' Then the

porter opened his mouth and spake, and thus he said to great Ishtar:

" 'Stay, lady, do not shake down the door; I will go and inform Queen Nin-ki-gal.' So the porter went in and to Nin-ki-gal said:

" 'These curses thy sister Ishtar utters; yea, she blasphemes thee with fearful curses.' And Nin-ki-gal, hearing the words, grew pale like a flower when cut from the stem; like the stalk of a reed, she shook. And she said, 'I will cure her rage, I will speedily cure her fury. Her curses I will repay. Light up consuming flames! Light up a blaze of straw! Be her doom with the husbands who left their wives; be her doom with the wives who forsook their lords; be her doom with the youths of dishonored lives. Go, porter, and open the gate; but strip her, as some have been stripped ere now.' The porter went and opened the gate. 'Lady of Tiggaba, enter,' he said: 'Enter. It is permitted. The Queen of Hades to meet thee comes.' So the first gate let her in, but she was stopped, and there the great crown was taken from her head. 'Keeper, do not take off from me the crown that is on my head.' 'Excuse it lady, the Queen of the Land insists upon its removal.' The next gate let her in, but she was stopped, and there the ear-rings were taken from her ears. 'Keeper, do not take off from me the ear-rings from my ears.' 'Excuse it, lady, the Queen of the Land insists upon their removal.' The third gate let her in, but she was stopped, and there the precious stones were taken from her head. 'Keeper, do not take off from me the gems that adorn my head.' 'Excuse it, lady, the Queen of the Land insists upon their removal.' The fourth gate let her in, but she was stopped, and there the small jewels were taken from her brow. 'Keeper, do not take off from me the small jewels that deck my brow.' 'Excuse it, lady, the Queen of the Land insists upon their removal.' The fifth gate let her in, but she was stopped and there the girdle was taken from her waist. 'Keeper, do not take off from me the girdle that girds my waist.' 'Excuse it, lady, the Queen of the Land, insists upon its removal.' The sixth gate let her in, but she was stopped, and there the gold rings were taken from her hands and

feet. 'Keeper, do not take off from me the gold rings of my hands and feet.' 'Excuse it, lady, the Queen of the Land insists upon their removal.' The seventh gate let her in, but she stopped, and there the last garment was taken from her body. 'Keeper, do not take off, I pray, the last garment from my body.' 'Excuse it, lady, the Queen of the Land insists upon its removal.'

"After that Mother Ishtar had descended into Hades, Nin-ki-gal saw and derided her to her face. Then Ishtar lost her reason, and heaped curses upon the other. Nin-ki-gal hereupon opened her mouth, and spake: 'Go, Namtar . . . . and bring her out for punishment, ... afflict her with disease of the eye, the side, the feet, the heart, the head' (some lines effaced) . . . .

"The Divine messenger of the gods lacerated his face before them. The assembly of the gods was full. . . . . The Sun came, along with the Moon, his father, and weeping he spake thus unto Hea, the king: 'Ishtar has descended into the earth, and has not risen again; and ever since the time that Mother Ishtar descended into hell, ... the master has ceased from commanding; the slave has ceased from obeying.' Then the god Hea modeled, for her escape, the figure of a man of clay. 'Go to save her, Phantom, present thyself at the portal of Hades; the seven gates of Hades will all open before thee; Nin-ki-gal will see thee, and take pleasure because of thee. When her mind has grown calm, and her anger has worn itself away, awe her with the names of the great gods! Then prepare thy frauds! Fix on deceitful tricks thy mind! Use the chiefest of thy tricks! Bring forth fish out of an empty vessel! That will astonish Nin-ki-gal, and to Ishtar she will restore her clothing. The reward—a great reward—for these things shall not fail. Go, Phantom, save her, and the great assembly of the people shall crown thee! Meats, the best in the city, shall be thy food! Wine, the most delicious in the city, shall be thy drink! A royal palace shall be thy dwelling, a throne of state shall be thy seat! Magician and conjuror shall kiss the hem of thy garment!'

"Nin-ki-gal opened her mouth and spake; to her messenger, Namtar, commands she gave: 'Go, Namtar, the

Temple of Justice adorn! Deck the images! Deck the altars! Bring out Anunak, and let him take his seat on a throne of gold! Pour out for Ishtar the water of life; from my realms let her depart.' Namtar obeyed; he adorned the Temple, decked the images, decked the altars; brought out Anunak, and let him take his seat on a throne of gold; poured out for Ishtar the water of life, and suffered her to depart. Then the first gate let her out, and gave her back the garment of her form. The next gate let her out, and gave her back the jewels for her hands and feet. The third gate let her out, and gave her back the girdle for her waist. The fourth gate let her out, and gave her back the small gems she had worn upon her brow. The fifth gate let her out, and gave her back the precious stones that had been upon her head. The sixth gate let her out, and gave her back the earrings that were taken from her ears. And the seventh gate let her out, and gave her back the crown she had carried on her head.''

Ishtar's return to earth symbolizes the reappearance of Spring.

CHAPTER X

Period of Hesiod

To show how little human nature has changed, we call from his tomb honest Hesiod, who wrote in Greece in the remote year 850 B. C.

When we say that Hesiod (d. 850 B. C.) was labor's first friend, we do not mean that the quaint, old, rustic bard of Ascra at the foot of Mt. Helicon was read by the slaves of his time. Hesiod knew the labor problem of his age and therefore we regard his testimony as affording for us foundation concerning men's ways, when Greece emerges into history. The Greek slave, representative of the servile class in Antiquity, was a beast of burden, his life accursed, both legally and socially. Even Hesiod, sympathetic as he was, took it as a matter of course that a slave's business was to dig and delve and be whipped by the master. It never occurred to any leaders of that age, or for centuries later, that slaves are human beings. Greek life in common with all Antiquity has thus many phases repugnant to modern ways of thought, yet Hesiod's philosophy is still important, revealing to us how little after all the heart of man has been transformed, even by the flight of thirty centuries. Also, social problems we have been taught to hold as "simple," we now see are instead exceedingly complex, their roots extending far into the soils of the Past.

We find, then, that Greeks of Hesiod's day, were already indulging hopes and fears and were practicing vices, moral or physical, that are as old as the dust beneath your feet. The world of Hesiod is the world of today—for though 3,000 years roll between, human nature is as it always was. Innumerable turns in Hesiod,

advise us, for example, Hesiod's ne'er-do-well brother, the dishonest judge, the law's delay, the squandering of the father's estate, are modern indeed; and the poet's verses on choosing a wife of the right sort, are as apropos today as they were thirty centuries ago, when the rustic philosopher of Ascra was making his didactic observations on life. In his verses we discern clearly the liar, the thief, the usurer, the hypocrite, the bad king, the runaway wife, the foolish woman, the hard-working slave, the squanderer of money, the miser, the adulterer, and the murderer.

Hesiod's homespun philosophy teaches many conventional sides of life: The folly of putting all your goods in one frail boat; how to cut timber in the dry season, to keep the wood from rotting; and Hesiod sagely admonishes that he who would reap must sow in time, and that a man "must strip to plow, and strip to sow, and strip to reap"—all still true indeed.

There were liars and perjurers even in those far-off times, else Hesiod would not have made these rhymes:

> Who fears his oath shall leave a name to shine
> With brightening lustre thru his latest line.

Also, Juvenal paraphrased from Hesiod the related idea of the grand leveling up in all affairs of justice and honor:

> The time will come when e'en thy thoughts unjust
> Thy hesitation to restore the trust
> Thy purposed fraud shall make atonement true—
> Apollo's words thou yet wilt live to rue.

Hesiod adds:

> List' to an old and truthful tale,
> Virtue dwells on mountain heights
> Sheer and hard for a man to scale—

He rebukes gossips in this wise:

> Lo! the best treasure is a frugal tongue
> The lips of moderate speech with grace are hung
> No rumor wholly dies once bruited wide
> But deathless like a goddess doth preside.

The rustic poet knew slackers in his time, for he writes:

> The summer day
> Endures not ever—toil ye while ye may.

Hesiod sums up man's life in these few words:

Work for the young, counsels for middle age,
The old may best in vows and prayers engage.

The rustic of Ascra urges thrift, diligence, prudent ways, tells us that we should not seek the smooth paths, or we shall certainly find the rough ones, adding:

Only the fool will fruits in hand forego
That he the charm of doubtful chase may know.

Hesiod has something to say on penny wise and pound foolish. It is no use to spare the liquor when the cask is empty; or

When broached or at the lees, no care be thine
To save the cask but spare the middle wine.

Speaking of the cares of wealth, Hesiod avows that "the half is better than the whole"; he also knows that society is based on hypocrisy, and that "gifts can move gods, gifts godlike kings as well"; yet he is strong in the belief that dishonest gains are tantamount to loss.

In many parts of this book on the rise and progress of the Common Man, we find it necessary to study old legal Codes, for these are landmarks covering the vagaries of human life; in this case, however, Hesiod fills the part of an unauthorized writer of law books, although his work is in the form of verses. Had Hesiod been a law-giver instead of a rustic bard, he would unquestionably have made laws to restrain human follies, vices, vanities and weaknesses.

In Hesiod is a blending of allegory, myth and common sense. Hesiod is one of those vast elemental figures that measure up with Homer and with Moses. There is a strong vein of democracy running through Hesiod, and he is indeed labor's first friend.

Hesiod does not try to convey a false glamor by gilding his account of life on a rock-strewn, sterile Greek farmstead; on the contrary he tells all about the hard work, the sufferings, the miseries, dwelling likewise on occasional, simple joys. The poet pens a vivid description of winter and pictures how the cattle suffer exposed in the deep snow, when the hurricane sweeps down from the misty north. He does not forget to add that he himself wears a heavy fur cap with laps over the ears.

Here is an interesting point telling us of the state of knowledge, at that time; crops are sown, tended and harvested by the wheel of the stars. Slaves (Work and Days) cut corn at the rising of the Pleiades (May) and plow when the Pleiades set (November). This means plowing and sowing for early crops began in Autumn, and it is in this connection that Hesiod reminds us (as did Virgil, 1,080 years later) that the plowman who hopes to thrive "must strip to plow, strip to sow, and strip to reap."

On his rocky farm Hesiod starts pruning vines by the time of the rising of Arcturus after the winter solstice (middle of February), and quits when he sees the fat snails leave the ground and tediously climb the trees to shelter themselves from the influence of the Pleiades. He explains how he dries the grapes in the sun for ten days; then to prevent fermentation, dries them in the shade for five more; and finally he tells of treading the wine-press. What he says of curing grapes, is the method still in use to this day.

As the labor is hard, we are told it is good policy to give the laborer (slave) double rations ("the four-squared loaf in double portions fed"). And a plowman 40 years old is to be preferred to a stripling, for the young fellow is careless and may throw seeds twice in one furrow ("while wistful stray his longing thoughts to comrades far away").

Hesiod has a horror of debt. He urges you not to go a-borrowing. Instead—

> Work up thyself a wagon of thine own,
> For to the foolish borrower is not known
> That each wain asks a hundred joints of wood:
> These things ask forecast, and thou shouldst make good
> At home, before thy need so instant stood.

It is in Hesiod that the story (already old in his remote time), is told in picturesque lines: The fable of the Golden Age on which Plato, the Latin poets, Rousseau and others subsequently tried to work out an authorization of a modern political Social Contract. In Hesiod's report we are introduced to a very extraordinary world indeed. Here is no worry about food or

clothing and after our ancestors spend many years in ease and happiness, death is represented as coming without the sad accompaniment of disease; men live to patriarchal age, never wear out, and in the end fall into a light and dreamless sleep, translated to a higher sphere without suffering or unrest. Or, as Hesiod reminds us:

> When gods alike and mortals rose to birth
> A golden race the immortals formed on earth
> Of many-languaged men: they lived of old
> When Saturn reigned, in heaven, an Age of Gold.
> Like gods they lived, with calm untroubled mind
> Free from the toils and anguish of our kind.
> Nor e'er decrepit age misshaped their frame.
> The hand's the foot's proportion still the same.
> Strangers to ill, their lives in feasts flowed by:
> Wealthy in flocks; dear to the blessed on high:
> Dying they sank in sleep, nor seemed to die.
> Theirs was each good; the life-sustaining soil
> Yielded its copious fruits, unbribed by toil.
> They with abundant goods midst quiet lands
> All willing shared the gathering of their hands.

This idea was afterwards used by Latin poets, somewhat in this strain:

> Strangers to ill they nature's banquets proved
> Rich in earth's fruits and of the blest beloved,
> They sank in death, as opiate slumber stole,
> Soft o'er the sense and whelmed the willing soul.
> Theirs was each good—the green-exuberant soil
> Poured its full harvest, uncompelled by toil:
> The virtuous many dwelt in common blest
> And all, unenvying, shared what all in peace possessed.

* * *

Hesiod's instructions for making a wain, a plow, and other farm tools were copied by Virgil. "The time to cut," says Hesiod, "is when in the Autumn the dog-star Sirius gets more night and less day." Timber cut in cool weather will not soon be worm-eaten. The poet gives minute directions for an axle-tree, and adds that while the timber should be seven feet long, it is just as well to cut a stick eight, the piece left over being formed into a mallet-head for driving stakes. Hesiod speaks also of making a plow in one or of two ways, either forked-bow, or plow of three pieces put together with

nails. The soundest poles are elm, share-beams, oak, plow-tails, ilex-wood (a suggestion repeated by Virgil). Hesiod recommends a plow-team of nine-year oxen: "For being past the mischievous age they are not likely to break the pole and leave the plowing in the middle." The poet advises that on the whole it is better to have two plows, for in case of accident to one, no time will be lost.

Virgil, frankly following Hesiod, tells a similar tale, though with more poetic art. The identical theme (Georgics) repeats the idea of fruits grown without labor, on communal lands:

> The world was common, and the willing land
> More frankly gave, with no one to demand.

In the description of making the plow, Virgil copies Hesiod accurately, even slavishly. Nor does Virgil fail to include the sharp-toothed Iberian dogs that guard the sheep. He catches other little hints, including the episode of bird-scarer (slave) who in time of plowing follows to break the clods and to frighten away birds that hover near to eat newly-scattered grains in the furrow.

* * *

On the whole the best part of Hesiod has to do with his wise sayings and homely saws: He is a sort of whetstone, not too coarse, rather fine instead, on which other men sharpen their wits. In Hesiod not only does the potter turn his wheel, the beggars throng, the shepherd watch the flocks, the smith pound the anvil, but also the bard sings of happy days. The panorama of Greek rural life is found in Hesiod's poems; for example in "Work and Days," he tells of the idle fellow, and adds this:

> Famine evermore
> Is the natural consort of the idle boor.

Hesiod urges thrift, economy, discipline, and avows that little added to little in time makes for independence, if not indeed for a great possession.

There is a faded color to Hesiod's ancient homely tapestry, but here and there tiny golden threads gleam as on the first day, 3,000 years ago when (disputed by some

authorities) Hesiod, contemporary of the blind Homer, walked this earth and made verses about the plow, fruits, trees, husbandry, sister, summer nights, and mowed and reaped by the Pleiades and by Sirius the dog-star. As for reward, he tossed it lightly aside.

> Learning and wealth the wise and wealthy find
> Inadequate to satisfy the mind
> A craving eagerness remains behind:
> Some thing is left for which we cannot rest
> And at the last some thing is always missed—
> Some thing unknown, some thing still unpossessed.

As for the end:

> Envy not these sumptuous obsequies,
> The stately car the purple canopies;
> Much better pleased am I, remaining here,
> With cheaper equipage and better cheer.
> A couch of thorns or an embroidered bed,
> Are matters of indifference to the dead.

And without bitterness he adds:

> Fame is a jest; favor sought and sold;
> No power on earth is like the power of gold.

* * *

To open our discussion of the Greek contribution to the cause of the Common Man by telling about Hesiod, poet of the working classes, seems important to the present writer. Hesiod, "labor's first friend," has stored up all manner of homely wisdom, throwing light on primitive times. Homer (his contemporary?) was myth-maker on a larger scale, but on the contrary Hesiod who was day-laborer first and poet next, did not deal especially in myths but instead emphasized the homespun prose of Greek rural life. On his famous fable of the Golden Age, of which we have already spoken in the opening pages of this book, we shall dwell in the future in connection with agitations preceding the French Revolution; then, 18th Century skeptics endeavored to determine once and for all just what is meant by the term "Natural rights," as applied to politics and society.

CHAPTER XI

Paradoxes of Greek Character

Intense individualism of Greek racial traits; puzzling oppositions of Greek character and ambitions; pig-dealers and philosophers, side by side.

When modern writers speak of Greece, the obvious geographical reference is to the southeastern part of Europe, or Greece proper; but in Ancient days the entire west coast of Asia Minor was also known as Greece and was inhabited by Greeks. For that matter, Greeks never called themselves Greeks, instead were Hellenes; and wherever Greeks lived, whether in Asia, Africa or in Europe, that district was named Hellenes; identical with what we today regard as the Mother Country, or Greece proper.

This brings us sharply to the main point: that Greece was not one but many states, and each settlement of Hellenes, either at home or abroad, had independent local government, even though the nearest neighbors were also called Hellenes.

Now while this adventurous people were always shifting and fighting, yet Greek brawls with kinsmen exceeded in brutality any other type of Greek social hatred. As a racial characteristic, not only did Greeks have high tempers, but joined with this was an ardent passion for political intrigue, as a means to power; till it is not too much to say that the instinct for unrestrained individualism inevitably led to racial as well as national discord at times degenerating into violence. Thus Greece remained to the end (148 B. C. Roman conquest) a picturesque region of petty tribes each city, town, hill-top or valley intent on paltry localism, regardless of kith or kin. The little local kings were also sacrifice-men or high priests; and one of the first steps toward widening Greek ideas of "the State," has to do with brawls associated with at-

tempting to wrest from these hill-top kings their function of high priest—a miniature forerunner of the gigantic politico-religious struggle of the Middle Ages. However, incidentally, here in earliest Greece we have as usual the king acting as legislator, priest, soldier, and ruler, all combined. Each tribe followed its peculiar customs. If a Spartan were asked, "Why do you have two kings in your city, instead of one?" the answer was, "Because Aristodemus, our first hero, had twin sons."

* * *

Another Greek racial peculiarity has to do with a propensity to lie and steal. Even when it was necessary to form alliances between Greek towns threatened with loss of liberty at the hands of a ruthless invader, we find Hellenes making false promises to one another. The vileness of Greek oaths and Greek promises, has passed into a tradition. It goes all the way from a Greek trader breaking his agreement, to bad faith on the part of leaders of a city. If reinforcements are voted, the troops usually arrive too late, and if a fleet is promised, often at the last moment, the bribe of the enemy sends the ships off in an opposite direction. It is important to know these facts, but not important to enlarge on them. Illustrations by the score could be offered, but let us take the famous example of Leonidas at pass Thermopylæ, with his brave band of 300 Spartans, pitted unto death against 1,000,000 men of Xerxes. That episode has long been celebrated in song and poetry, but its heroic application could just as well be turned upside down. Instead of showing magnificent singleness of purpose on the part of a small band of Greek heroes, the legend could be used to make clear that at that very moment, Greeks were wavering east and west and as usual were inclined to find excuses to forsake the common cause;—placing Leonidas in a false position against which the only thing he could do was to die like a dog, he and all his brave band. We repeat, the signal feat of Leonidas might equally well be charged as a confession against Greek false oaths, a vile reproach to Greek allies that should have been the hero's ardent supporters—but at a moment

of national crisis under the (spurious) plea of attendance on local religious ceremonies, were absent when Leonidas, unsupported, fronted the hosts.

Thus, as we continue our analysis, you will often be puzzled to balance manifest incapacity for practical self-government against excessive intellectuality of this unusual people. You will find yourself wondering why on the one hand, a race magnificent enough to produce Homer, Hesiod and Herodotus, should at the same moment be small enough to make false oaths not to an avowed enemy but to fellow-Greeks engaged in a death struggle against a common foe. Do not misunderstand. We do not here refer to petty phrases of social falseness, conventional among all peoples since the world began. A peculiar, inborn racial propensity to haggle, lie and steal—tribe against tribe, town against town, man against man—made Greek centralization and systematic cooperation well-nigh impossible.

On the commercial side, Greeks were early as well as apt pupils of the Phonicians, imitating and in some respects excelling the old shipmasters of Tyre. Greeks dug and found copper, iron and silver round about the Aegean coast; learned the secret of color-dyes, more especially purple (2 Chronicles 3:3-7; Esther 8:13); discovered that the root of the evergreen oak could be used for tanning and its berries for dyes; dealt in wool and timber; hunted tin and amber; and were in addition leaders in the ruthless trade of man-stealing whereby captives, debtors or other unfortunates were sold into bondage, at Greek slave-marts.

However, when we speak of ancient commerce, we must not think of ocean-going steamers. Greeks in common with other nations of Antiquity sailed small boats, manned by slaves, usually chained to the oar. The boats could easily be carried or hauled over a portage—if necessary, to shorten the voyage by taking route on the other side of an isthmus. Corinth was the first Greek town that went into the shipping trade, on a large scale. In time, Corinth became the shipyard of Greece, so to say; and at last Corinthian builders brought out the trireme, a type of craft with three sets of oars one above the

other; and so important was this boat held that she was looked on as a veritable man-of-war. The oars were pulled by a race of galley-slaves, whose sad lives, typical of the social condition of the Common Man, in the Ancient World, may be studied nowhere to more advantage than among the seafaring traders and marauders of Greece. In their small boats, the Greeks, a bold seafaring people, intent on piracy, exploring, digging, delving, fishing, colonizing—plied up and down the Mediterranean and ventured boldly into the remote Euxius (Black) Sea.

On the whole, Greeks had a peculiar dual nature, calling for opposed traits. They were hard-fisted traders, yet were also prone to flights of the imagination. It is unusual, to say the least. A highly intellectual man is seldom also a trader, for the qualities that would make him interested in mental abstractions, would tend to unfit him for a huckstering life; philosopher and pig-dealer are usually represented by widely remote ambitions. But Greeks could do exactly that. To deal in pigs and deal in philosophy, side by side, shows adaptability out of the ordinary, and as we shall see, had much to do with peculiarities of Greek influence on the rise of the masses.

Told in round terms, the Greek ideal was based on three peculiarities: Commercial-huckstering, pleasure-loving, and imagination-loving. Greeks fought more with their tongues than with the swords; and while the merchant-class was deeply offended by any situation that picked the pocket, likewise the philosopher was up in arms at any argument that challenged his self-conceits. But Greek disputations were not unlike blazing straw—fierce heat, soon out. Even in petty towns, we find the racial propensity to argumentation going on bravely, often in the form of original thinking concerning the powers of Nature, that is to say earth, air, fire and water; and in addition on the practical side, we see other groups of Greeks much interested in local political experiments.

* * *

Told in another way, all this amounts to a very simple situation: Greeks were always inordinately suspicious of one another, in religion, commerce and politics. No matter how many times Greeks vowed eternal friendship and

went through the formality of taking oaths before the altars of gods, the compact would surely be broken as soon as profitable opportunity afforded. Nevertheless, the practice of oath-taking did good, in the way of social evolution. These false oaths helped Greeks out of their earlier excessive provincialisms. We mean that in a crude way oath-taking did indeed spread the notion of justice. For a few moments at least when before the altar Greeks were forced to contemplate what passed for the majesty of law and order, and by holding the thought, in time it is unquestioned that here and there men began acting more honorably toward their neighbors. A false oath, in this respect, was at least better than no oath at all. We are making no moral parallels, but we insist that the subconscious side of Affirmation is not without its importance, when viewed over long reaches of time.

Well, even though Greeks made false oaths before their gods, what about these gods? Ancient gods, aside from satisfying man's instinctive longing for something to worship, are from a logical point of view very interesting. Let us put it in this way: A god took the place of a modern book of ecclesiastical reference; or, a moral memory; or, the thought stirred might resemble our own emotions when in a contemplative mood we read lines on a tombstone; that is, we are advised of the utter mutability of mundane affairs and must at times direct our eyes toward the unknown Future, regardless of whether or not we are able to explain the riddle of the universe. Thus, around graven images of Greek gods gathered sentiments of the human heart, good, bad, indifferent; interblended with vague conceptions of formal ethics shot through with customary superstition. Do you doubt it? Then reflect a moment on one or two of the gods (and let it be known, Greeks had upwards of 30,000 gods of all degree).

Zeus, the supreme god, imaged Greek ideas of the powers of Nature, as expressed in terrifying things, such as thunderbolts; his symbol was the eagle. Poseidon held dominion over the sea, and Hades (Pluto) over the underground world; the cookoo and the peacock (Hera) stood

for the jealous wife; Demeter (Ceres) explained the harvest, the way things grew, blossomed and died; Athena (Minerva) personified wisdom; Aphrodite (Venus) was goddess of love and beauty; Hermes (Mercury) god of cunning and of eloquence, was associated with mists, and was accused of being a thieving god; he was also the messenger and guide of souls to the realms of Hades, as well as protector of heroes on difficult expeditions.

The god was not merely guardian or avenging spirit, to be worshipped or feared as the case might be; for the god expressed stored-up practical experiences. The modern man looks in an encyclopaedia, but our ancient ancestor in Greece asked the god. And of a certainty, our ancestor implicitly believed that the god knew the answer. Therefore, when a Greek said, solemnly, "The god decrees," what the Greek really meant was that the wisdom of the forefathers was summed up in a particular form of knowledge, the god acting as personal custodian of finalities. When we examine what the various gods stood for, we find that the wisdom accredited to individual gods was, after all, merely so much certified human experience, come at last to be common property in the domain of the mind. The priests of the temple (oracles) posed as personal representatives of the gods; but whatever credit in an early day priestly advice may have had as patriotic counsel, eventually managers of temples succumbing to the Greek racial vice, sold their lore for bribes (for example, by disheartening the Greeks in the Persian wars).

From accounts of the Homeric age, it would appear that the Greek slave-system was not unduly represented; but as time passed and Greeks grew fond of money and of luxury, necessarily burden-bearers were increased to large numbers. The well-to-do Greeks left the rural regions and herded in towns, idling their time away while out on the public domain unnumbered thousands of slaves dug and sweated under the blazing semi-tropic Greek sun. There must, you know, be multitudes of busy bees in the human hive to support a large luxury-loving, semi-idle population, such as we find in ancient Greece. If you eat bread, somebody must have delved to raise the

wheat, is it not true? And also somebody must have stood over the hot oven to make the loaf. Likewise with the glass of wine, or for that matter with the winter's sheep-skin coat that Greeks wore: always somebody must do the drudgery before the wine sparkles in the glass, or the warm pelt is on your back. No wonder the prosperous Greek citizen, intent on personal pleasures, left the cultivation of the soil to his human herd. But it did not necessarily follow that slaves were not, in exceptional cases, treated well—even liberally. A slave might become his master's secretary, or clerk, if we may use these modern words to indicate personal relationship in an age in which intimate social relations were largely unformulated. We have in this book repeatedly emphasized in passing the idea that the history of the Common Man has never been told, or for that matter is ever likely to be accurately recorded, and we have told reasons why. Here, then, referring specifically to Greece, we find villas filled with aristocrats, scholars, citizens of high social quality; philosophers disputing on such abstractions as justice, virtue, goodness; before the disputants' tables groaning with venison, figs, pomegranates, wines; the company lounging on divans; near by, bards to amuse with songs, or half-naked barbarian girls whirling through sensual dances. Yet not far away in a rubbish heap, is a scrap of paper containing these fateful words: "In reading the exaggerated customary presentation of cultural Greek influence, let us bear in mind that we are hearing the story of masters only, not of slaves; and that all the refinement and culture of Greek life was shared only by a small part of the total population. There is another story—the slave population—whose burden if it existed, would perhaps be too full of misery for us to bear to read." In other words, do not be misled by conventional accounts of the glory of Greek art. Do not overlook the peculiar foundation on which all Greek philosophical culture drew its support—the wretched servile-class, nameless and immense in numbers as are sands on the seashore. Greek philosophy, as a constructive force, had much to do with evolutions of democracy, but we must not close our eyes to Greek wretchedness, bestiality

and inhumanities, man against man. It is necessary to understand these things at once, that no time may be lost. And if you are distressed by the miseries of human life and would turn your eyes away from the spectacle of man's vileness to his fellow-kind, regardless of the flattering speeches on his lips, then close this book here and now.

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It is true, renowned Greek thinkers mulled intently the inner meaning of mental abstractions, such as justice, happiness, life, death and the vast forever. The analytical Greek gloried in profound exertions to set forth, to identify and to systematize forms of law and order, in the domain of the intellect, and if possible to find counterparts in the world of little men. We know too that the by-product, though difficult to trace in detail, is very much in the world even today reflected in our own social ideals. The higher type of Greek thinker influenced unnumbered generations after Greece as a nation (if we may use that term in a conditional sense) had passed into the oblivion that inevitably awaits all human thinking. The Greek was by nature a schoolteacher, not so much for kindergarten classes or undergraduates, as for school-masters themselves. Many generations of students both in Church and State, as our later story shall clearly testify, owe fundamentals of their methods of thought to Plato's reasoning on abstract ideas. To ask a man to define goodness, happiness, virtue, forces him to go outside petty, humdrum and routine self-interest—and as soon as he does that, he is in essence, already necessarily cultivating that sense of fraternity which is at the basis of Democracy. We must affirm again that through holding thoughts on phases of Natural justice, the moral attitude of man toward his fellow-kind theoretically advances. And we may even believe, also, that the examination of ethical "ends" may in no slight measure have advanced the practice, as applied to practical life.

Therefore, Greek rationalism has contributed to bring riches of wisdom, along the ethical side, that throughout centuries has remained the after-wonder of mankind;

also, curiously enough, Greek spitefulness, oath-breaking, temporizing, tended to break down localisms and to supply experiment after experiment in social and political life. Thus each Greek factor, brains on one side, brawls on the other, helped along the rise of the masses. With each of these opposed elements, we purpose to make more intimate acquaintance—till Greek institutions give way to Roman domination in the 100's B. C., and the glory that was Greece declined, to rise no more.

CHAPTER XII

Unbiased Testimony of Degradation

The Common Man in Greece, according to these renowned and unbiased witnesses: Lycurgus, Solon, Pericles, Aristotle, Plato; all unite in customary tale of degradation for laborer.

As was the average social foundation throughout the Ancient World, likewise in the childhood of Greece and throughout her whole career, there were two classes only: rulers and ruled. The economic and social basis of the state was chattel slavery. We must emphasize this cruel thought for centuries to come—almost indeed up to yesterday.

First, let us say that cooperation between the local chief (king) and the elders was conventionally practiced; offering thus a starting point toward Democracy. Also, the popular Assembly, if we may use the term guardedly, was an essential of earliest Greek communal life. While this outline if unchecked by qualifications suggests offhand to the modern mind unlimited Democracy, we are of course speaking of tendencies only, and must temper our remarks for centuries to come. In early Greece, the government was ridiculously simple. Indeed, that remark will apply to her career to the end, till she passed to Rome (100's B. C.). There was no official bureaucracy, no financial system, no efficient protest on the part of the people, as against arbitrary rulers. Centuries—very many indeed—must pass before the rise of European sentiments of National unity, can be recorded in this book. In the interim, we have, in Greece, not even a situation that might pass for sentiments of a dynastic nature. All was tribal, remote, unorganized; open or covert hostility, leader against leader.

About all we can say is that before the 800's B. C. in Greece, following the Homeric legend are rude forms of

tribal cooperation. We do not mean that these assemblies had rules of order, and definite places of meeting; probably the general idea of giving counsel will cover the idea. With this broad statement we should not quarrel. Taking counsel is a customary aborigine way of leadership, and while it contains a Democratic germ, the comparison between that and modern delegates assembled as representatives of the government, is infinitely remote. A gulf of thirty centuries of social evolution lies between. That vast chasm we must cross, or we will not be able to retrace the narrow trail along which the Common Man came up—out of social and political Oblivion.

* * *

Lycurgus, practical politician and military-master, set up his far-famed laws of Sparta (800's B. C.); and for upwards of 500 years thereafter the harsh political system of Lycurgus made Spartan life renowned for its austerity, simplicity and intense individuality. With obvious reservations, Lycurgus' plan presents an early type of democracy. To any extent, this statement is both true and false. If with specific limitations, we discern Democratic tendencies even amidst surprising evidences of harshness and autocracy, in another sense all modern ideals of Democracy are hopelessly violated because the masses were under the lash. However, let us be open-minded. Sparta was frankly a military-state, and two-thirds of the population were basely servile. The slave-class was even denied the consolation of the temples. The theory in Antiquity was that the slave had no finer feelings, consequently his body was made to be whipped. In the end, he needed no pagan god, but his body was thrown by the roadside to be eaten by wolves and the bones picked up by vultures. Such was the customary fate of our remote ancestors in Greece.

How did all this oppression of man by man start? History is human nature in action, man is prone to enslaving his kind. Man does not always call it by the name, slavery, but the result is self-evident. The hope is that in time all men will be free, but in the meantime centuries must pass.

When so-called Dorian conquerors (barbarian nomads) swooped out of the North, and enslaved aborigine tribes of Sparta, the interlopers found grain fields (sparte) or sown land; hence the name Sparta. In its early history, Sparta was "a mere garrison in a hostile country, but became mistress of Laconia." The race that had lived there of old (Perioeki, dwellers-around) were forced back on the poor land in the hills; had no voice in what we would call local affairs; and were not permitted to marry (legally) with their Dorian oppressors. Dorians (Spartans) compellel the obedience of still another servile-class (Helots) captives in war forced into bondage. In time, the Perioeki-class became free (conditionally, on doing Spartan bidding), but as the pariah of Greece Heliots could be killed without trial, the death penalty always hung over the Helot's head. If he sang a Spartan song or was caught wearing a Spartan bonnet —that meant death. In war the Helot was very useful. He fought as a light-armed soldier; and while he was supposed to be free, in reality he remained a slave to the Spartan knight.

The upper classes, as a sort of aristocratic sportsmanship (Thucydides, Pel. War, IV, 80, V, 34), often attacked and murdered slave-laborers toiling in the fields. The idea seemed to be to terrorize the slave-class into abject submission. These wholesale murders were regarded as a form of self-protection to the landowning classes, and at any time a proprietor might take a dagger, go out and kill his workers.

Nor was this all. The slave-class, that is to say, the two-thirds majority of the population, the servile workers, were treated like dumb brutes. Men and women were hitched to plow beside the ox or the ass; and at night, like the ox or the ass, were herded in caves, or chained to the wall. To make the slave keenly realize his inferior social position, Lycurgus ordered the free use of the lash. Floggings were regarded as a sort of perpetual reminder of the necessity for proper humility toward social superiors. Once a year, a general lashing of slaves took place throughout Greece. No one in authority seemed to think there was undue harshness about

Lycurgus' system. It was merely one of the many early phases of social evolution, and we must accept it as such without soliloquizing on good and evil. The standards of the time are thus supported; for let us not forget that the very word moral, in its classic derivation, simply meant in accordance with convention.

Therefore, in this book we do not roundly condemn Lycurgus as despot. On the contrary, we regard him as one of history's early constructive thinkers, along political lines.

Phases of his aggressive wisdom have stood unchallenged through the centuries. For example, let us refer in passing to Lycurgus' theory of keeping Spartans away from the temptation of gold. Lycurgus decided to have in Sparta iron money, only, made by blacksmiths; and a whole ox-load of this iron money would not be worth what we today would reckon at two dollars. The commendable efforts of Lycurgus to save his people from the enervating moral conditions that follow the possession of too much wealth and leisure, helped to keep Spartans frugal, economical and simple in their habits. There was a Democratic impulse in this phase of Lycurgus' work.

Here, then, it is time to understand that about all even a very great law-giver can do, is to offer humanity a bit of iron. Recall that the leading democrat of Antiquity, Moses, summed up the wisdom of ages—in a few sentences on his tablet of stone.

Lycurgus, offering his load of iron as against gold-coins, what a rebuke to love of gold, that menace to all governments since time begun the course of centuries.

Even for a ruler of any period (to say nothing of barbarous 800's B. C.) to recognize the necessity for simplicity in social life, and to endeavor to enforce the social ideal of Lycurgus—no gold, only iron money—is a supreme test.

No wise modern statesman would dare go as far as Lycurgus, with iron money. It is a commercial mistake. The plan has recently failed in Russia and in Germany, where money-medium is of paper and porcelain. That is because we think in the "gold standard." But Lycurgus

had in mind not a commercial but a moral principle. He wished to keep his people simple in taste, unspoiled by luxury. That Sparta was poor in goods did not worry Lycurgus. He believed that if it would take an ox-team loaded with iron discs to represent the value of a small piece of gold, Sparta's covetous rival nations would leave Sparta alone; and in the meantime, Lycurgus could develop that side of morals and manners that has to do with a free, diligent race unspoiled by the desire for golden ornaments, fine clothes, and idle lives. Among other means to this end, Lycurgus forced his leading men to dine each day at a bare board table, eat only the coarsest food. In the stern rule of life in Sparta, self-indulgence, much less self-pity, had neither place nor part.

It is a fact that Sparta thus became isolated; her neighbors would trade with her. They did not like the money-standard. But by avoiding outside disputes, Sparta for centuries maintained her ancient ideal of military discipline and national economic frugality.

Therefore, we commend the ethical principle behind the Spartan law-giver's thought. In effect, Lycurgus is among the first practical philosophers who took up the problem of social equality. He failed—but at least he tried.

May it yet be that our race will not always worship the Golden Calf? In that far future age, Lycurgus' philosophical thought will be justified.

* * *

Lycurgus' idea was that children belong to the government; earliest practical endorsement of modern public education conception; cooperative life in Sparta; the army supreme.

Plutarch in his famous essay (Lycurgus) makes clear that the Greek ruler's fundamental social ideal was to build a state on military strength. In this, Lycurgus succeeded. But as usual there were many important sidelights that Lycurgus brought forth but did not emphasize as direct ends. In time to come, some of these by-

products were to provide the foundation for still other ideal hopes for ultimate Democracy.

Lycurgus was in many respects ahead of his time. He had one remarkable thought. He taught that children should be educated by the state; also, that the children, as wards of the state, should be raised in communal houses; and all this not in an offensive but in an enlightened sense.

That children belong to the state and must be educated by the state is usually glorified as one of the great ideas emphasized by Luther (1500's). Flowing out of his earnest wish to support his new religion, against Rome, Luther opened schools primarily intended to provide religious followers. As time passed, as we shall see, state-control was extended to what was originally a basis of individual religious propaganda—and here enters the foundation of the modern ideal that children should be educated by the community. But anticipating Luther's wardship, we find Lycurgus, the ancient Greek tyrant, urging the germ of the idea, 800's B. C. Lycurgus, on his part, was thinking of recruits for his army, and while we are not specially interested in the peculiar use Lycurgus made of his great idea, his political wisdom in seeing that the state is directly concerned in the education of the child, is a democratic ideal that has never been improved upon. Yet, it was originally offered to us by a Greek military-master. Such are some of the vagaries of History, pointing the devious paths by which the Common Man has come forward.

In our own Republic, this day, no parent may keep his child out of school, and escape the law. We know today that if the state is to move forward in intelligence, the state must march on through the rising generations. The older people are set in their views, and their time is now past. Lycurgus did not talk from this point; he was concerned about children only because he wished good soldiers; but phases of state-wardship are regarded today as the very foundation of any security Democracy may have for the future.

Lycurgus carried his soldier-idea very far. To insure prospective recruits, Lycurgus made it legal to exchange

wives or husbands; but if not physically fit, the babes were pitched from the crag of Mt. Taygetus into the pit "Apothetæ."

We read also of cooperative kitchens and public tables, but even here Lycurgus insisted that the hard work should fall to the slave-class.

At the tender age of seven, Spartan children began their military training; in winter, they slept on bare boards, over which the down of the bull-rush was sprinkled. To teach them to be crafty, prizes were offered to lads who could without being caught, slip into gardens and steal.

This is the old tale, told by Plutarch: That a boy recruit for Lycurgus' army, holding playfully under his robe a wolf's cub, did not dare show emotion even when of a sudden the wolf turned and began devouring the lad's entrails. Nor was it till the boy dropped dead that the horrifying truth became known. Under a rule of life like that, exacted in social, political as well as on the moral side, Lycurgus' system called for men, not mice. Lycurgus sought to build up a race of athletes. To him, the possession of gold was a mere childish by-play—in comparison with freedom and independence of character on the part of his hardy people.

Spartan young women were trained to be dancers, tumblers and foot-racers; at some of the public festivals the contestants were seen stark naked, so Plutarch tells us; and there is no reason to doubt that he spoke the truth. The idea was to stimulate sex-attraction and thus to bring about early marriages in the interest of the state.

* * *

And, finally in time to come to save the government from its own rashness, Ephors had authority to smash down enemies of the certified political ideal; what this tremendous thought has meant in Democratic evolution.

A moment ago we said that we would show you a number of extraordinary ideas of a Democratic tendency, that issued from Lycurgus' harsh system of military au-

tocracy. Let us add at once that the cry through all time has been to find a practical way to protect government against its own rashness. That is by no means solved even in modern Democratic governments, whatever you may read to the contrary notwithstanding.

At the heads of Lycurgus' government was the aristocratic ruling-class. That of course was customary. Following next in order was the military-class, known as protectors of the state, and finally came the merchant-class. The ruling element was called Divine-born, the others Earth-born. Here notice one of the innumerable variations of the politico-religious idea later called Divine right of kings, of which the ensuing twenty centuries is to hear very much. The Common Man was a dog; he had no influential place, yet evolution was slowly working in his behalf. The words Ekuals and Inferiors were much used in Lycurgus' time, just as they have been in all subsequent centuries; so we must not make protest against his idea of Divine-born and Earth-born classes. The classification was an obvious one and was in line with social beliefs of the time.

Passing to another profound matter, that of devising a way of saving government from its own lawlessness, we emphasize the surprising political invention known as the Ephors. It is interesting to observe that as soon as Lycurgus had an heir, nature asserted itself; the renowned law-giver schemed to have the son made king. The government was an oligarchy, under guise of what we might regard as a liberal (ancient) monarchy, but the ancient system (two kings) was modified by the Senate and Assembly. Five tyrants (peace-makers) known as Ephors, in time became the real heads of Spartan government. Abbott (Greece, p. 209) characterizes the power of the Ephors as "democratic tyranny."

It was no part of Lycurgus' plan, however, to develop what in modern political thought would be termed a House of Commons. Popular discussion was not allowed, nor could a citizen make a speech in the Assembly unless given permission by a magistrate. In a way, there still remained a rude suggestion of the Homeric stories of tribal democracy. The common people met in the mar-

ket-place to hear what the kings might say; and although the people crowded around and listened, all they could cry out was, "yes," or "no." The Council of Elders was composed of twenty-eight members elected by the people; candidates had to be at least sixty years of age, and the term of office was for life. This body (Senate) was literally a jury of old men (gerusia) who with the two kings made up the thirty representatives of the Spartan community, on the political side. The Senate's measures then passed, theoretically, before the popular Assembly for "yes," or "no," but the individual citizen had no right to make changes in the proposals before him. He had to approve, or reject. The Ephors controlled all citizens, even the kings. Not only were they in charge of all matters affecting nearby states, but also Ephors proposed all laws; for these supreme rulers were regarded as overseers not to be called to account by any faction in the government. They were held to be above the law; they were thus earliest political representatives of the subsequent political theory whereby (for example, England) it was once held "the king can do no wrong." Regardless of outward show of unalloyed Democracy, the Spartan state through Ephors was managed behind closed doors. This was the supreme weakness. Their official conduct, while designed to save the state from its own rashness, in the end degenerated into the menace of diplomatic mystery. Nevertheless, the Spartan hope was that five unprejudiced, unselfish men could be found, who would act for the common interest.

* * *

Thus early in our study of the rise of the Common Man (800's B. C.), do we come across the damning words, "secrecy in political alignments." Secret treaties, secret alliances, secret officialism of all kinds, whether in city, state or nation, has always proven perilous to popular government. Regardless of mountains of debts, inefficiency, and general tendency toward selfish individualism, as exhibited in the history of republics, all these shortcomings are borne cheerfully provided there is no political secrecy. In spite of 2,000 years of trial, the wit of man has thus far been unable to attain to the idea of

democracy in the sunlight. Much less, then, should we do more than refer to the nullifying fact of secrecy and suspicion attached to the Spartan experiment of the Ephors. With all its shortcomings, undoubtedly the idea of having five detached men supreme, in Sparta, was a wonderful political thought. It remained for the hard-headed, level-gazing Romans, through officials known as Tribunes and Dictators, to continue the vain quest of Spartan political idealism.

Since those remote days, the philosophical importance of an off-side, critical group or body charged with preserving the political ideals of the community, has been urged by many writers of history, as well as by many leaders in practical affairs. Under various disguises the Greek conception of a political counterweight equivalent to the Ephor has appealed in various centuries—all the way from Church Fathers, like St. Augustine to political propagandists like Rousseau. Span the centuries where you may and you will always find poet, philosopher or preacher who aims to keep alive in controversial writings the age-old demand that the government preserve itself against its own friends. Democracy, though in a philosophic sense the cause of "all," yet the "practical" side presupposes enlightened and unselfish public opinion. When for example Rousseau (1700's), preached that somewhere must exist the power to smash down the government itself, when that government had degenerated into an autocratic tyranny, he was not necessarily original. The old-time Greek Ephor, as well as the Roman Tribune, anticipated all that, 1500 years before Rousseau was born. Modern republics must necessarily make their constitutions as they march along.

* * *

The time has come to say farewell to old Lycurgus, the strong man and deep-thinker of Sparta. It appears that Lycurgus, having bound all citizens by oath not to change laws, customs or constitution, till he should return, the law-giver set out on a long journey. The people, ardently believing this, waited centuries, thinking that any year, Lycurgus would return. A temple was built in Lycurgus' honor, and his memory acclaimed that of a

god. But (as in the parallel legend of Barbarossa) Lycurgus never came back—and in the interim his system little by little began crumbling. In 500 years the ancient glory had passed; Sparta had now become but an historic reminiscence.

Here we emphasize a condition that had very much to do with destroying early Democratic experiments in Greece and elsewhere: brawlings over land monopoly. It was the economic curse of the famous Italian city-states, centuries later. All the best lands fell into the hands of a favored class. In Lycurgus' experiment individual land allotments, originally 39,000, were in course of time rearranged into 700 parcels—but in truth less than 100 great landlords controlled Sparta.

* * *

The Greek tyrant injured his enemies as a matter of principle, likewise on principle was kind to his friends; the evolutionary bearing of his career on the rise of the Common Man.

As time passed, everywhere in Greece (except Sparta) the power of petty local kings diminished, also that of aristocratic families that had been ruling; a new order came in—leaders termed tyrants (600's B. C.).

It is misleading to think of the Greek tyrant as a political oppressor. In those times, all rulers were ruthless, or at least despotic, and the word "tyrant" did not emphasize a man's moral quality or his customary acts in office, but referred to the political legitimacy of his claims. A Greek tyrant was not a political tyrant in the modern sense; he was, on the contrary, a leader above the law, whose induction into office was contrary to law.

The tyrant was, then, an aggressive fellow who, through bribes, or other familiar political devices, found a following that enabled him to domineer over his countrymen. But often enough, once having gained his ambition at the price of misery and death, the tyrant turned about and ruled in a mild way. History is filled with examples of this type of ruler, and the situation is con-

spicuous in ancient Greece. We will ironically add that once he achieved his ambition his mildness was often an after-thought, a form of self-protection. He was afraid someone would crack him on the head.

* * *

There is the great Greek tyrant Pisistratus (d. 527 B. C.). It was the time of Solon, and especially in rural Attica trouble was brewing. There were three parties, men of the plains, men of the coast, men of the mountains. Plutarch says the Greek hill-folk stood out for democratic rule. The people on the plain favored an oligarchy, while the inhabitants of the seacoasts had mixed political motives. The clever fellow Pisistratus, a nobleman so-called, put himself at the head of the mountaineers, the most dissatisfied group in Attica. Here is the old story:

"One market day, when the town was full of poor country people, Pisistratus smeared himself with blood, and drove into the market-place, declaring that he had been almost killed by his enemies on account of his zeal for the people. A friend, with whom Pisistratus had arranged the whole plan, proposed to the people that they should give Pisistratus a guard of fifty men, armed with clubs. Solon in vain warned the people against it; the guard was given, and gradually increased to 400. Then, when Pisistratus felt sure of his power, he seized the Acropolis, and made himself tyrant (560). He was twice driven out by the parties of the coast and the plain; but in 545 made himself tyrant for the third time and thenceforth reigned in peace till his death."

And now for the social transformation. Though Pisistratus came forward in this ruthless way, once in office he became timid, shrinking and on the whole benevolent. He decreed that Solon's constitution should continue in vogue, although (to be sure) a new condition limited the highest offices to Pisistratus's own family. The old chronicler then goes on with these fine words for the tyrant: "He established religious festivals in which all the people could join; he beautified Athens with temples and public buildings; he improved the roads, and laid on water by an aqueduct. He also brought poets to

Athens, and collected the old poetry from all parts of Greece, employing learned men to clear it from mistakes and confusions."

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The Greek tyrant is of importance in our book because this burly fellow professed to take the part of the common people, or at least set up that all special privileges (except of course for his family, and his pals) should be abolished.

The modern word demagogue comes closer to the situation. The peculiar private intent of the tyrant was to make himself king, though laws and customs forbade the rule of kings. He slipped in under the spurious guise of duty, as "friend of the people." The old cry became rather hackneyed, as time passed, but in the 600's B. C. it was still a political and social novelty. One of the so-called Seven Wise Men, the learned Periander, had much to say of rulers who should be humble, but no sooner was he established in his great house on the hill at Corinth than he began living like an Oriental despot. He had one peculiarity that friends of the people profess: to-wit, he would take from the so-called rich and give to the so-called poor. Also, he was always careful to be lavish with the religious class, and like the Great Augustus in Rome, 500 years later, this Periander, the Greek tyrant, made much of poets and artists. They lived at his court and became in effect press-agents for Periander, even as a similar situation developed in England under that amiable despot, Elizabeth (1500's).

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Here is a curious fact: Periander's conduct did not excite the hostility of the common people—the herdsmen, the fishermen, the farmers, the laborers. They thought him wise, learned and generous. But the wealthier classes were in the sulks. Many of these families, or their allies, had in times gone by numbered petty rulers, or as the historian Fyffe says, "It was in these families which had hitherto ruled that the spirit of liberty was strong. Therefore, Periander forbade all meetings in which men of high birth might stir up one another with the thought of freedom."

The rich men were now plotting the ruin of Periander's cause. The tyrant told them to live with their wives and children, distrust all citizens, keep away from the civic games, and not appear at the public lectures.

Periander had now come to believe that the people of Corinth should be his servants and should be set to work, by him. He grew inordinately suspicious, even killed his own wife, but seized with remorse asked all the women of Corinth to throw their togas on a pile, and Periander's butler applied the torch. This strange act was supposed in some way to do honor to the murdered wife.

Periander's son, who showed spirit enough to curse his father was sent into exile. Years passed. Periander grew old. He decided to ask his exiled son to return. Fate intervened. The son was struck down by conspirators. Soon after, the broken-hearted tyrant died in a mental frenzy.

Periander although one of the Seven Wise Men was still a firm believer in necromancy, dreams and omens. After he had murdered Melissa, his wife, he asked the priests of the temple at River Acheron to find out from the wife's spirit where valuable things were hidden, that she had had in charge. At first, the wife's spirit, we are told, did not reply; but on the second request the dutiful wife gave the information.

Early Greek history is filled with many strange tales such as these. A man who comes forward through scenes of blood as friend of the people turns around and becomes as mild as a dove; or in other cases unlimited personal power turns a man into a savage, and in the end the tyrant, meanest of mankind, in a wild rage dies by bursting a blood vessel.

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However, a fair analysis will bear out this rather startling conclusion, so far as the influence of Greek tyrants on the rise of the Common Man is concerned: the vogue of tyrants, selfish or otherwise, through a number of centuries, tended to break down Greek political, religious and social exclusiveness. This result cannot be set forth necessarily on patriotic grounds, although that

cry was often heard and in a few rare instances was correctly reported. On the contrary, the tyrant was a man of strong passions, who desired and was willing to risk his life for the privilege of wielding power. At that, he might have good ideas of government and he might be generous in his gifts to friends, but all this, however, was purely incidental.

For one thing, tyrants as a class were opposed to the exclusive religious rites of the wealthier families. The old families took pride in worshiping clan-gods as against all other gods whatsoever. The community service or festival, started by the tyrants, showed all classes a better social spirit. It was simple enough. The people, by the privilege of taking part in a common religious exercise grew better acquainted. This seems in itself a trivial thing, and so it was; but for that matter evolution is composed of a multitude of petty affairs.

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Archon supersedes king; Solon as a Democrat commands great respect for his sense of Natural justice; Solon.

History tells little of Athens, before 750 B. C., but the last king (or vasileus) was said to be Codrus, his venerable followers Archons; the custom varied but it seems that power was distributed among nine of these local rulers. One Archon heard disputes about family matters, another was guardian of widows and orphans, another took cognizance of offenses against religion, another had to do with punishing murderers.

Draco (624 B. C.), a famous archon, compiled the Draconian Code, known for its ruthlessness. Yet the Code was a step in the interest of all classes. After Draco's time the Greeks (especially Athenians) gained a better idea of what a state and its citizens should be. For example, the nobles had been the custodians of justice and kept the code to themselves; the legal precepts were handed down by word of mouth. Of course, rank injustice and favoritism was the rule. Draco did not make new laws. He studied to find what the rule had

been and then drew up a compilation of Greek law, as he understood it to be. His Code was unmerciful in its severity, but in this respect it did not differ from other barbarous legal practice throughout Antiquity.

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The constitution of Athens, composed by Solon (d. 558 B. C.) expresses another famous tendency toward fraternal feeling. Solon's central plan was to give to the lower classes a few crumbs of power. Also he tried to limit land-monopoly, by the upper classes. Solon repealed Draco's laws, substituted easier terms. This code, carved on revolving wooden tablets was placed on exhibition in the Acropolis; the people bound themselves by oath to support Solon's plans. We quote from Fyffe (Greece, p. 40): "Till now, the noble clans had been everything. It was Solon who first made Athens a state in which a man might take a part as a citizen, without belonging to one of those clans. The ancient Homeric assembly of all the people had perhaps never died out in Athens, but it had never gained any authority. Solon first made this assembly a real part of the state. He secured the election of the archons, the right of passing laws, and the right of calling magistrates to account for what they had done while in office. Every free-born native of Attica, whether he belonged to one of the clans or not, had a vote in the Assembly. But Solon did not intend that any one who chose should get up in the Assembly and propose a law; he established a council of 400 to prepare the business that was to come before the Assembly, and nothing was to be proposed that had not been agreed to by the council. The councilors were elected yearly by the people."

The whole affair from a political view, was rule through land-monopoly; a rating power, wherein owners of big estates held the highest offices. However the whole people, though they did not take part, could in a way check the archons. The landless had no offices, but could vote in the Assembly. It was a crude type of Democracy —but at that was far ahead of anything Greece had known under old petty kings.

"Solon," says Beach (Student's Cyclopaedia, p. 1779), "traveled in Cypress, Asia Minor and Egypt, meeting Croesus, king of Lydia, whom he offended by his answer to Croesus' question, 'Who is the happiest man in the world?' Solon had replied, 'Tellos, an Athenian who died for his country.' Croesus then asked the question again, thinking to hear his own name in answer, as the possessor of great wealth; but Solon now gave the place to two Argive youths whom the gods permitted to die in their sleep as a reward for an act of kindness."

The customary report is that Solon's last years were passed at Athens, where he unsuccessfully opposed the usurpation of Pisistratus, his kinsman. Solon died about 558 B. C. His last request was, "Scatter my ashes over the lovely isle of Salamis."

* * *

However, Solon's life work was practical, not sentimental. There was great distress about the debts of the poor; land-grabbing, on part of the wealthy; social miseries, usury, slavery and mortgages. It was customary for Athenian fathers to sell their children into bondage, for debt, also, a man could sell his sisters. When a farmer made a loan, the usurer set up mortgage-pillars at the four corners of the land. On each of the four white stones was cut the amount of the debt, with the name of the usurer to whom the money was due.

Solon finally decided on a radical course, to help the farmers. He debased the silver coins, the drachmae, making them of lighter weight; so that 100 new ones would be worth only 73 old ones; then he ordered that the short-weight coins should be legal in settlement of debts. This reduced each farmer's indebtedness 27 coins in 100, and in addition Solon canceled the debts farmers owed to the state. This gave everybody a fresh start. In many cases, slaves were set free, prisoners released, exiles permitted to return to Greece. Poems were written about all these wonders, and the name Solon became mighty throughout Greece. In time, his laws were swept away, Athenians fell into debt once more, as was expected; and ended by becoming slaves or exiles, just as they always had been. But on the whole the unusual

plans of Solon never found Greece in the future wholly as degraded and spiritless as she had been in days of yore. The growth of fraternal feeling, the widening of social consciousness, was marked indeed.

Solon was a ruler of great spirit. We have seen how at one stroke Solon abolished mortgages and swept away the monuments; discharged all debtors whose bodies were pledged as security; prohibited the giving by debtors of their bodies, as security for loans; made up a senate of 400 members, 100 selected by the people; granted archons more power; severely dealt with the idle, the dissolute and the ungodly; made the selling of children or of unmarried sisters a crime; forbade the exportation of all farming produce, except olive oil; forbade any one to settle in Athens unless the newcomer became a citizen; published far and wide that if a father failed to teach his son a trade, the son was relieved from supporting the father in old age; and finally instructed the archons to put a curse on violators of the law.

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It was as though Solon had taken a big iron hammer and had smashed social inequalities! He was a man of decision, and when law would not reach, he used the law of his own righteous indignation. A record like that would today indict Solon as a political communist, but that Solon was a practical man is easily seen by these additional laws, which we quote (Allen, p. 286):

If a man dug a well ten fathoms deep and found no water, he might take six gallons a day from his neighbor's well;

Trees must be five feet from the property line;

A ditch must be at least 300 feet distant from the nearest house;

Dowries were forbidden, except in special cases, and the bride's wardrobe was limited to three dresses;

The bride must contribute an earthen pan for parching barley, the plain intent being that the possession of the earthen pan showed her practical fitness to take charge of the new household;

Bride and groom were ordered to shut themselves in a room and each nibble on a quince;

No man may legally speak ill of the dead; or curse or ridicule priests of the temple, judges, legislators, or competitors at public games;

Extravagance at funerals was prohibited, mourners charged not to make unnecessary lamentations;

Presence at public games was made obligatory; a state bounty was paid for killing wolves.

And finally as a penalty for not living up to these laws, Solon's request was that people must tax themselves for a life-sized statue of Solon, made of pure gold, to be erected at Delphi.

Solon disappeared; but ten years later, when he returned, found still other troubles ahead of him. An ambitious fellow Cleisthenes, had originated a peculiar political practice; to rid himself of dangerous rivals, this demagogue Cleisthenes made ostracism a law; and the unfortunate rival was ordered banished. The man so condemned was allowed a few days to settle his affairs, and then had to leave Attica for ten years.

We are told that when a man became important enough to be ostracised his career was usually made, provided he was fortunate enough to return at the end of his sentence. The people took him up and made a great man of him. It was an early form of protest against injustice. Or, as we have said, as principle affecting historical evolution, aggravation of injustice eventually rebounds on the heads of the doers—and thus old scores are balanced.

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Pericles, the modern Democrat in ancient Athens; wherein his ideas assisted the ultimate rise of the Common Man.

That already in the 400's B. C. Pericles, in his shrewd observations on human life, saw the necessity of framing laws to promote the interests of the masses, rather than the classes, sounds modern indeed. The new plan permitted the poor to serve on juries and, generally speaking, take more active interest in civic affairs. Cimon, leader of the Oligarchy, was banished. It took a diplo-

matic man to bargain with Cimon, on that leader's return. Pericles shrewdly arranged that Cimon should be placed in command of the army on its expedition abroad, leaving Pericles in charge of affairs, at home. We should be impressed with this situation. It shows that Pericles was above petty jealousies and that by avoiding hatreds Pericles kept his mind in useful working order, to the last. He must have had a lovable disposition. On the other hand, had Pericles filled his life with bitterness, the Greek sage would have been a sorry spectacle, in his old age.

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We are not concerned with the political brawls of Athens, Persia and Sparta, except so far as evolutionary tendencies toward Democracy issue forth. Persia, long the aggressor, was at last placed on the defense; and later still, under the military skill of the Spartan shipmaster Pausanias, Persian pirates were driven out of the Mediterranean. The Athenians, recapturing the colony of Sestos, returned laden with plunder. At this celebrated siege the Persians, reduced to imminent starvation, ate the leather of their harnesses before they would yield to their hated conquerors. Athens now became the leader, the power of the people increased; that of the old Archons declined. Athenian rulers were, in effect, the people themselves; they met in the Agora, and passed or rejected the legislative measures proposed by the Senate, or Council of the State.

Now enters that remarkable man, Aristides the Just. Though a leader of the aristocrats, he helped pass a law giving to the populace without distinction of rank or property, a share in the republic.

Themistocles was Aristide's political rival, and the time came when one or the other had to be banished. Aristides proved to be the one who had to go into exile. When the vote was being taken, a man who could not write and who did not know Aristides, asked Aristides to write "Aristides," on the oyster shell (used for voting). "Has Aristides ever done you any wrong?" "No,"

the man replied, "but I am tired of hearing him called 'Aristides the Just.'" Aristides did not hesitate, but wrote as the man had asked.

* * *

About this time, the Athenian slaves worked hard building the big, thick walls from Athens to the near-by seaport, Piræus. This enraged the Spartans who pretended that the stout fortifications might one day fall into the hands of the Persians, and be used against Grecian independence.

In this connection, for a moment observe the insatiable selfishness of our race. Themistocles, the wisest and best of leaders was discredited unjustly; was accused of conspiring to overthrow independence; and the hero of Salamis was banished—by ostracism. The whole affair was a shabby political trick, but Aristides lived up to his nickname (the Just) and refused to join in the general clamor. Here let us say that the Greeks were filled, in their public harangues, with all manner of idealistic and philanthropic sentiments, but these were largely academic. In a sense, it is true, as often reported, that in Athens there was a perpetual referendum exercised, consequently any law could be easily set aside. However, the actual method of changing laws was before a jury, so to say, with public defenders, a judge to give decision, for or against. This was wholly apart from the oratorical bickerings of the market-place (Agora) and is not to be confused with the oratorical activities of the so-called "popular champion."

There was a definite political impracticability about the Greeks. They talked very well; they reasoned soundly, in spots. But they were unable to curb their high tempers, man against man, city against city; and we are thus treated to a long series of revolutions and counter-revolutions, land seizures, and redistributions to new party favorites; till, in the end the whole subject of Greek independence, as against Roman occupation, was hopelessly befuddled with the land-question, or if you please, the slumbering hatred of rich against poor.

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Rudimentary fraternal tendency clearly discerned in festival of Olympian games; now for a few days at least, each four years, bandits were held in check and travel made safer.

As in this book we emphasize the spread of fraternalism, we dwell here for a moment on the educational side of the great Olympian festivals, held once in four years, dating from a very early period. At first, the gathering was undoubtedly religious in its aspect and intent, but later the games included foot-racing, boxing, horse and chariot-racing. On the plains of Olympia, thousands of spectators came from all parts of Greece and the field looked like a vast encampment. We read that though the first prize was only a crown of wild olive, yet that honor was regarded as the greatest distinction a Greek could gain. Powerful princes vied for favor as patrons of the games and towns took pride in the victory of one of its citizens. We need scarcely add that the games helped the growth of fraternity, and therefore, should have a place in this book. It is interesting to read that whereas there were neither troops nor police to keep order, and that brigands plied their nefarious trade undisputed the year around, yet at the time of the games the roads that led to Olympia were heavily guarded, several days before and after the festival, in order that the multitudes might come and go in safety—"and at last (Fyffe p. 24) the whole month was observed as a time of peace over all Greece."

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Pericles urges a powerful federation; but brawling Greeks refuse to act in concert; slave labor-strike seals fate of Athens and reveals weakness of Greek social system.

Pericles tried for a powerful Grecian federation. Here we must applaud him generously. If the rise of Democracy be closely analyzed, there must be a generous acknowledgment of fraternalism, man to man, city to city, nation for nation.

We are not, in this book limiting our view to tracing the self-contained mechanics of Democracy, as a political institution. There is a vastly more important side. The subtle unformulated spirit of Democracy is best seen in a recognition of unsuspected sources of fraternalism. The wonder is that for so long these episodes of fraternalism should heretofore have been persistently viewed as merely ecclesiastical, and therefore, to be charged to excess of religious zeal.

Therefore, when we say that Pericles earnestly sought to unite in one strong federation the Hellenic states, to the end that their petty brawls over the spoils might be forgotten, we are not laying emphasis on mere political alignments, in the customary way of writing history as a number of detached episodes; but instead we are thinking of the contingent growth of fraternal feeling behind his idea. To what extent did this grand thought pass the boundaries of conventional ambition and lay up something for true national sentiment? In what degree was the general intelligence widened and moral obligation, man for man, glimpsed?

Social progress that we today are accustomed to charge to the literal, political side of Democracy will be found, instead, to spring from thousands of unnumbered fraternal rootlets, going far back into the generous soils of the Past . . . .

And Pericles is one of the tap-roots. Had Pericles' social ideal been realized, undoubtedly Athens in years to come, would have been more able to hold her own against Philip and Alexander of Macedon. On the contrary, smothered hostility between Athens and Sparta, led to the famous Peloponnesian War. Pericles warded off the struggle for awhile; he even resorted to bribery, but the mills of the gods were grinding on; and Pericles' time to step aside had now come. The plague ravaged Athens, making common spoil—snatching away side by side the beggar at the gate and the great Pericles in all his glory.

During the Peloponnesian war, the Southern Greeks, having exhausted their draft of aristocrats, were forced to the humiliation of calling on slaves. Heretofore, by all

the customs of Antiquity, fighting was a diversion of the rich and noble, only, or at best the servile-class acted as aides to the aristocratic military-houses. In the present case the Helots proved good soldiers, and for heroism 9,000 were granted freedom. But Thucydides (Pel. War IV, 80) tells how these slaves "mysteriously disappeared," soon after receiving their laurels. The plain inference is, that Greek national pride, deeply wounded to reflect that slaves had been called to war and that the honor of Greece might not be sullied by the taint of slave-soldiers, deemed it advisable to do away with the Helot-heroes, whose tragic fate (undoubtedly murder) is one of the mournful mysteries of Greek history. Such was the harsh price paid by the lowly for early Democratic opportunities.

In this pivotal struggle between Athens and Sparta, Athens lost through a peculiar and unexpected labor-strike. In the silver mines at Laurium, 30 miles from Athens, were 20,000 servile workers; their naked bodies were painted, as a badge of slavery, their legs shackled with leg-chains. These men, of a sudden, went on strike, threw down their tools, killed their keepers and marched over to Sparta. It was a death-blow to the little Athenian democracy.

The war had been going on for 27 years, but in proud Greece, who would believe a strike by slaves would have been the deciding force? The spirited episode testified to the endurance of the Common Man in Greece, honored his manhood, and at the same time revealed the weakness of the Greek social system.

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On the subconscious as well as on the practical side, Pericles helped the cause of the Common Man. For one thing, the Common Man helped Pericles build the Parthenon, among Earth's noblest architectural structures, wherein the harmony of the mechanical passed into the realm of highest art.

But Pericles did not stop here. His labors in commerce and industry brought unexampled prosperity to Athens; and again the Common Man shared the spoils.

The Common Man's dull perceptions expanded under the leadership of the great Pericles. We can go no farther with praise than to say, with Thucydides: "Pericles did no act unworthy of his high position, never persecuted or oppressed his enemies or his adversaries, and although he had unlimited command of the public purse, was above corruption."

* * *

According to Plutarch, when Pericles lay dying, friends were complimenting the sage on his political achievements, but Pericles replied calmly: "What you praise of my life belongs partly to good fortune and at best is common to me, with many others; but the thing of which I am most proud is that no Athenian has ever put on mourning on my account."

These noble last words of Pericles are a challenge to little rulers, everywhere. By what force do truly great men guide their age?

At this point we stand with Lord Acton (Hist. of Freedom and Other Essays) applying Lord Acton's general thought on national tradition as a force in freedom's cause. "Natural tradition," says Lord Acton, "is to be judged or set aside by a higher law, a Code not made by man." Lord Acton, a liberal Catholic disputant, is arguing in a self-contained way for his religious preference. He fails to say "what" this Code amounts to, and we are not much concerned with controversial ethics; but we will add that now and then we are puzzled to account for what we might term the by-product of a man's life. Abraham Lincoln, as a human being, is vastly greater than anything he did in public life. In this sense, we reckon such illustrious Democratic influences as Pericles, Louis IX (Saint Louis), and Lincoln. We do not set too much store on the fact that Pericles built the Parthenon or that he had a dream of a united Greece, from a political point of view. We do not make overmuch of the fact that Louis IX shocked the old French aristocracy by feeding the poor in his palace, or by washing the feet of beggars as a mark of public penance; nor yet do we account Lincoln's life summed up in his Emancipation Proclamation: For beyond all these epi-

sodal, visible elements of philanthropy and statesmanship we find greater still—the man's moral example. The spirit of sympathy or of oneness with the masses will go on working long after the details of the life of Pericles, Louis IX or Lincoln are relegated to the keeping of dry encyclopædias.

Passing Union Square in New York City, what American of the older generation observing the statue of Lincoln does not receive a wireless message telling of the good that comes to the growing younger people when they have before them in bronze the outward manifestation of the great character? Born in the lowliest surroundings, Lincoln as a man so faithfully served his fellows that he ranks greater than any of the millions of souls in the metropolis; and his statue is placed there that the millions may absorb in turn a desire to emulate his sturdy manhood.

* * *

This brings sharply before us the question of the "end," in historical writing—along its philosophical side. The inquiry has been variously answered. The eminent Rocholl sets up "that no philosophy of history is possible not based on grounds other than the mere teachings of history." He means, let us say, "faith." Froude has a similar idea. "One lesson and only one, history may be said to repeat with distinctness: that the world is built somehow on 'moral' foundations; that, in the long run. it is well with the good; in the long run, it is evil with the wicked." E. Benjamin Andrews (Cornell) holds that great men, playing an historical role, are at once a "cause" and an "effect." This is explained in a footnote as parallel to Grimm's statement (Michelangelo, ch. II), "The study of history is the survey of events, as related to great men." Lotze puts it this way, "No individual can guide his age without subserving its tendencies or wants, yet those mighty men who through inventive genius or obstinate constancy of will, have had a decided influence on the course of history, are by no means merely the offspring and outcome of their age." William James refers to individual initiative, in history, "as practically an inscrutable cause." Compte explains, "Before the

great man can remake his society, his society must make him. All those changes, of which he is the proximate imitator, have their chief cause in the generations he descends from." Koehler (Philosophy of Law) is of the opinion that the philosophical historical end is summarized in what he calls the growth of culture; Hegel calls it "the idea"; Lord Macaulay thinks that the "end" is restricted to what is good to eat or drink or good to wear. Shall we add that, from what we have read, Macaulay means a ring on your finger, money in the bank? Therefore, whether or not the triumphs of freedom (Lord Acton) are due to the work of aggressive minorities, (in a sense a fact) we must go on: That the real revolutionary force in human affairs, along the side we customarily refer to as history, may, in the opinion of the present writer, be charged to a growing sense of Natural justice in the hearts of mankind; and, therefore, the influence of the life of Pericles, as a human being (to refer now directly to the case in point) is vastly greater than his greatest individual achievement, let us say for example, his far-famed Parthenon. And if you still ask "why" this is true, we can only reply: The Parthenon is a ruin of stone, whereas Pericles' vision of Natural justice for the masses has never died, but still lives growing stronger as the centuries roll on.

* * *

In an age of crass slavery, Pericles followed this surprising policy: That the ultimate source of political power is in the people.

To recall Pericles, as a famous Democrat, is to realize the truth of the immortal words: the dead but sceptred sovereigns still rule our spirits from their urns."

Pericles had no smug politico-moral compunction; he did not offensively decry the spirit of his age; he did not gloomily set up that the moral and intellectual decay of conventional ideas, as expressed in the exhaustion of Paganism, was at the bottom of the local social trouble. He simply tried to balance practical life in a better way, to check one old wrong with one new right, as he saw it.

He did not preach that Divine wisdom was about to educate Athens.

Pericles held to his sense of Natural justice, and in that respect was, all unknowingly a Democrat—as we would use that word today, looking backward. He tried to govern by persuasion, by speech-making and by what we would term general publicity, based on the cultivation of public sentiment. Besides, he was a very great orator. We will add, at once, that his social ideal did not last long: But that does not necessarily lessen the importance of Pericles' unique contribution to ultimate Democracy, as a possible social ideal.

Pericles taught that the common people are the seat of all power. This is only another way of presenting the modern idea that the ultimate source of sovereignty is in the people. It certainly took a very wise man to think of that in the 400's B. C.—as well as to try to put it in practice.

Here, at once, we see how very old many of the so-termed latter day political maxims really are: And we shall from time to time expose various other related sources of this idea, taking "sovereignty of the people" far beyond the self-contained political vanities that begin modern Democracy with the Fall of the Bastile.

Pericles emphatically held that class-legislation was necessarily tyrannical. And this in an age when customary servile conditions were at the very foundation of society. Pericles abolished class-privilege by restricting the classes; through this new social apportionment, the poor of a sudden became numerically equal to the rich.

* * *

Why did the great Pericles fail? He had a bitter lesson to learn. He found out about inevitable human selfishness; but singularly enough, he discovered that selfishness is not necessarily a trait of which the so-termed aristocratic or ruling class of his time had a monopoly.

As we have heretofore said, and shall say again, as this text unwinds, the word "equality" always starts trouble. We are not talking about things as they should

be, from the view of a dreamer, but we are talking about things as they actually are, in the storm and tumult of life, itself. Definitions grounded on "what" social history ought to be, require first the acid test of human nature. The hope, however, is that the general average of cooperation may yet overcome the age-old elements of intense individualism—even as a national language in time roots out stupid local dialects.

There is an old saying, "Politics make strange bedfellows." This means that men will yield differences, to an extent, for the sake of broadened ownership of the spoils; social extremes are then necessarily for the moment overlooked; and equality is applauded. Pericles found this out. Perhaps it was an unpleasant awakening, but being a philosopher, he was not downcast or melancholy. He went on doing the best he could, struggling in an optimistic way for equality of the classes.

When, finally the Peloponnesian War had killed off many of the blooded families the poor did indeed now have their "opportunity." It soon was evident that there was no power to "restrain" Democracy against its own excesses. True, the Oligarchy was overthrown; but strangely enough that inevitable cry "self" was now likewise found to be imbedded in the hearts of advocates of Democracy. And in no very great while came the ruin of the state.

We say ruin of the state, but we will withdraw that statement to the extent of passing the episode and looking at the broad background of historical evolution. If in this book each time a state totters to its fall, through human selfishness, class against class, rich against poor, broadcloth against blue jeans, we are to give up our larger hope, then there is no future possible development for this human race of ours.

We must not infer here or elsewhere, in dwelling on human selfishness as the animating influence in checking individual experiments in ultimate Democracy, that local error can do more than temporarily block our path, for the time being. Otherwise we are missing the fundamental conception in Democracy: the stored up barleycorns of the past, the inevitable and uplifting social evo-

lution through downright sufferings, misery and death—that is the great force that helps along the larger hope.

Therefore, as part of this study on the rise of the Common Man, it will be necessary to show you, over and over again, how often monarchy hardens into despotism: but have no fear of the ultimate progress.

Also, when you think of it, you would naturally expect that the so-called aristocratic element in any community, highly educated in music, art, having leisure to study and travel, would be above those grosser forms of greed, envy, pride, that mark social intolerance; but just the same an Oligarchical overlordship often exhibits exactly these vile elements.

Furthermore, it must have been a shock to Pericles that his wish to bring about cooperation, in which the masses might "rule," ended by shattering his beautiful dream of social equality.

The obvious answer is: It is a fundamental error to try to look on History as a thing apart; for History is neither more nor less than human nature, in action. Therefore, in spite of all this destruction of family interests with the temporary shifting of power here or there, it was inevitable that a newly risen class should exhibit no monopoly on virtue. Yet aggravation of selfishness, as we have heretofore pointed out, also plays an inevitable and useful part in carrying man onward. Historical evolution works above and beyond the mere obvious "events" of History. Says John Stuart Thompson: "We cannot forestall evolution, and no politician can override Nature or Time, and arrest that change which is development."

Again and again, in broken but undeniable decrees, the sense of Natural justice calls for recognition down the ages, demanding a square deal for all classes; fortifies leaders in many a lost cause with faith in ultimate Democratic achievement—though temporary errors block the path toward true fraternalism. States crash to their ruin in one sense only—in the wider view, what was good in them lives again. What is commonly termed political, social, or ethical "destruction" is but the rearrangement of constituent elements. This holds good in

the domain of physical matter as well as in the region of intellectual ideas. For thousands of years, tyranny has succeeded tyranny, but man's inherent sense of Natural justice has never completely perished from this Earth.

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The experiment of Pericles shows clearly that the redistribution of power often merely brings in a new type of social and political tyranny; but that does not alter the fact that throughout all ages we must of a certainty recognize that there is always a small band of free spirits who have never abdicated their instinctive ideal of Natural justice into the hands of any ruling class, whatsoever—and never will so abdicate. These men, true torchbearers of ultimate, universal Fraternalism, are not so much the product of their time as the product of their ancestry. What you think of the world depends a great deal on the shape of your head—round, square or flat—and your head is your inheritance. Is it because a miser's great-grandfather lived on sour milk, or ate wild grapes—that now and then a descendant throws back to the old type? At any rate, as with little men, likewise with big men.

Beyond the principle, we do not here attempt to draw up the Code. We rest our case on the obvious fact that there is such a thing as an inherent and growing sense of Natural justice. We trust to your common sense to fill in details, and as a helpful suggestion, we trace the sorrows and sufferings, inhumanities and social insolence our race has already to an extent overcome, in the tragic story of the long and bloody Past.

So much for the spirit of Pericles—so much for his glorious but short-lived conception of the right of the people to rule.

Democracy can never be permanently built on mere political expediency; true Democracy must inevitably be based on Natural justice. The central idea in this book on the rise of the Common Man is to vindicate the rights of conscience, against cynical damnation by selfish authority, whatsoever.

Pericles had the right idea, already 2,800 years ago. His thought, "let the people rule," is one of those remote, forgotten, individual germ-cells containing in microscopic proportions the composite modern idea, sovereignty of the people. "Wealth and poverty," says Pericles, "make bad citizens; depress whatever rises above the common level, raise what falls below it."

This abstract conception is the more surprising when we add, at once, that the customary Ancient political ideal was founded absolutely on retaining in a servile condition the mass of mankind.

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The great mind of Aristotle could scarcely conceive of an advancing place in this world for the Common Man.

In Aristotle (d. 322 B. C.), we find a philosopher of intensely individualistic thought. Aristotle's powers of observation and genius in logical reasoning justly entitle him to the proud honor, "Greatest of the Ancients," still Aristotle shared with Plato contempt for the laborer. However, Aristotle made a slight distinction between out-and-out slaves and workers a degree higher up. We wish we could add, definitely, that the tide was moving in the direction of emancipation, but that would be going too far, by many centuries. Yet, if this philosopher, the teacher of Alexander the Great, could notice even a slight social distinction between groups of the working element, here already we have the proof that Plato was in error. Plato had little hope, except that a ruling class continue as custodians of justice; but there is a faint promise of ultimate democratic ends when Aristotle sets forth as a sort of aside to his general scheme of things: That, whatever social inequalities may be unjustly imposed by licensed managers of the soil on the slaves and working classes, yet "changes" are taking place. This is not, to be sure, at one blow to declare for social equality, but it is as though in the darkness before the dawn, the watchers in the night are aware of a vague, almost indiscernible suggestion of daybreak.

However, Aristotle in his idea of a perfect state (Politics) wastes no words about artisans and slaves.

These classes he regards as low and mean. As the opinion of one of the world's greatest thinkers, we must listen to but do not necessarily accept Aristotle's peculiar argument on slaves and the estate of the slave (Politics I, 4-6). He makes out that some men work better under restraint; that there must be "living instruments" to help the work of the superior man; or as we would say today, management. It is not, however, the idea of capitalist and worker, as commonly understood today, nor yet that of a morally responsible capitalist, concerned about the moral condition of his servile laborers. Aristotle knows no such distinctions. His idea is: There is on one side a master, and on the other side a dog. The relation of the master to his dog may be humane, but nevertheless a dog is a dog; or change the word dog to slave, and you have the condition of man-thing, or no-thing, or slave.

About all that the great Aristotle sees is that there is an urgent "necessity" for somebody to dig, haul, pull, cut, reap, and plow. The question of the right or the wrong of the condition, Aristotle's fine speeches on politics, do not touch. He would have been surprised and puzzled, had you asked him. However, let us accept men's ideas in various centuries for what they obviously show, without quarreling with the past. On the contrary, let us rejoice calmly and soberly that we have gone on, since that day. The deep degradation attached to the slave-class, in Antiquity, no longer persists. To reach our present vantage ground, worlds of blood and treasure were sacrificed by our race. Yet the battle for true Fraternalism must still go on for uncounted centuries. In that prolonged and saddening struggle, every man, woman and child of all the generations to come must bear a share—till the day of final victory. But when that auspicious day is to dawn, no human being on this earth has even the remotest idea.

Aristotle believes that the proper place for laborers in his ideal state is on the farm. Yet the philosopher adds that labor brutalizes the laborer, deteriorating both mind

and body. He makes a strong point in what he regards as the absence of dignity, in the working classes. Day laborers are forbidden the rights of citizenship.

Here, as a foil to Aristotle's harsh ideas we refer in passing to the early Christian, St. Justin Martyr, in which the Christian apologist (Dialogue 34, 4) sets forth, "All men are created equal, whatever the social inequality unjustly imposed by licensed managers of the products of their toil." Do not run lightly over these words of St. Justin Martyr. It is true, in this portion of his "Dialogue" he is talking about the second coming of Christ, and stands forth in the role of witness for Christianity. But whatever the source of his ideas, his thoughts on Democracy were centuries ahead of his time, and when he had that vision, he was for the moment a very great Democrat. Remember, St. Justin Martyr died 165 A. D., at a time when there was absolutely nothing in the world to suggest his glorious ideas, except his own inspired sense of Natural justice. Here then we find once more the noble expression of ultimate promise of equality and democratic ends, reserved for the far distant future, centuries after the idea of the slave-class, set up by Aristotle, Plato and Lycurgus had passed into oblivion.

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Also, in the ideal world of Plato the majority of mankind must forever be slaves.

Comes now the great and glorious Plato (d. 348 B. C.), who thought clearly on many subjects that puzzle the little minds of little men. Plato, trying hard to imagine a world based on the dictates of pure reason, built up as part of his scheme a conception of an ideal political state, even as Lycurgus had set up the Lycurgus ideal, a soldier-state.

Confining our examination of Plato's "state" more especially to its bearing on the lowest social classes of the time, the workers, we find that tradesman and working people are held to be slavish and unworthy to associate with free people. However, Plato the deep thinker saw that no state could dispense with the means of shelter,

food and clothing, and therefore, Plato necessarily found a place for the working classes in his Republic.

Plato says that workers, though excelling in individual crafts, were deficient in what Plato terms education; their manners are boorish; their self-conceit makes them think their opinions valuable on any topic; but no wise man would think of consulting them in state affairs—is Plato's conclusion. A mere laborer can have no appreciation of knowledge, and makes plain that a worker is dumb, ignorant and sodden, like the ox, the ass or the goat. What Plato means by this is that, according to his observation, the working classes do not care for any more information than will be useful to help master a trade, a little figuring, a little geography, a little writing or spelling. Mechanical craftsmanship, as he says, "brutalizes" a man; and Plato adds that vapors and tricks (trade or business knowledge) bring to the philosopher less joy than does philosophic search for truth. "Be smiths, carpenters or shoemakers ever so skillful in their work, the most of them are but slave-souls, not able to comprehend what is good and just," is Plato's avowal.

Here, let us add that Plato has been vastly praised by professional scholars and teachers of all ages for emphasizing the puzzling words, "Know thyself." But it is now clear that this much over-applauded formal intellectual motto distinctly limited knowledge to the rulers of mankind, and set up that the slave is without a soul and is likewise destined forever to drudge in the murk of cellars, or hitched beside oxen, in the harvest fields.

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Plato did not really care very much about anything, except abstract principles of thought. Whenever a man, for example, told him that something important had happened, Plato imitating his master Socrates immediately asked that man, "What is justice?" This, of course, often made the man's views seem pitifully small; but at the same time, Plato himself was not wise enough to include working people in his imaginary ideal Republic; he tolerated them there, at best.

It is clear that even great Plato, after all, was able to contribute only another mustard seed. His idea was that

when the day came that all men understand "what" justice is—then indeed would it be possible to have an ideal Republic. Unfortunately, he did not include workers or laborers in his grand conception. Therefore "all" men could never attain the promise of the master.

On the contrary, when Lincoln said, "You can't fool all the people all the time," his thought was not in line with the ancient wisdom of Plato, but was much wider. With Plato truth is a thing so precious and exclusive that the majority of mankind are necessarily and automatically disbarred. In this respect, Plato did not reason well. It has since been abundantly proven that the real custodian of social conscience is the Common Man. In his war proclamation against Austria, President Wilson says, "What we need at this time is the idea of justice in the minds of the plain people." Plato, on the other side, did not see that the Common Man was going to rise; Plato thought that labor had on it a taint, an odium, a vileness that unfitted a laborer to know anything worth knowing, outside his little craft or business. So much for Plato's conception of social life. He had a wonderful mind for large principles, but there was a practical deficiency when Plato made up his ideal social world; for in that ideal social world the majority of mankind must forever be slaves.

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According to Plato, the center of Greek civilization was not the political crowd, in our modern Democratic sense, but the be-all and end-all was Man, the Aristocrat. Plato's aesthetic tendency automatically disbarred the Common Man. To the mind of Plato, the real Man was a sort of intellectual giant, calm, dispassioned, unperturbed by the disasters of time, serenely interested in abstract ideas, little concerned with problems of practical life. It was impossible for the great mind of Plato, the famous Greek leader, to conceive of a social philosophy devoted to the down-trodden classes. Plato professed to believe that culture, judgment, common sense, comprehension, discernment, as well as customary human emotions, could not possibly belong to the masses.

The meagerness of social initiative in Greece is more clearly seen when we look forward, through time. Plato's social theory does not square with the conclusions of a number of other notable men. For example, the disappointment of the Greek seer in the Common Man, was not shared by the great thinkers, Seneca, St. Justin Martyr, Thomas Aquinas, Rousseau, Grotius, Shakespeare, Balzac, Dickens, Washington, Jefferson; or the passionate pilgrims Savonarola, the Jeremiah of Florence, Leo the Great, Gregory the Great; or the missionaries Patrick, Columba, Columbanus, Augustine, Wilfrid, Willibrod, Gall, Boniface; or the great teachers, Beda, Benedict, Bernard of Clairvaux; or mystics like St. Victor; or the humble, like Peter Waldo of Lyons, or Henry of Oauranne; or the leaders of practical humanitarianism, like Anthony of Padua, Berthold of Regensburg, Francis Bonaventura, Dominic, or the barefooted Francis of Assis; or reformers like Bernardino of Sina, Robert of Lecca, Gabriel Barletta, in Italy, or John Gritsch, John Geiler or John Tauler, in Germany, Wyclif in England, or Huss in Bohemia, not to dwell on Thomas of Villanon, or the Spanish Luiz of Granada. In contrast, Plato's conclusion on the blundering stupidity and inaptitude of the masses, the men named contributed of their sacrifices and works; whereas against all this Plato reminds us that the cardinal embodiment of virtue is moderation, an acquired quality at best, and when Plato adds that the individual must be effaced in the interest of the state, the Greek philosopher is thinking solely that labor is ignoble, does not lift but on the contrary degrades the laborer; in short, labor alienates from intellectual idealism. The real Platonic citizen is released from undertaking such careful and necessary works as road-building, sewer-mending, wheat-raising, for in conformity with the Greek master-thinker, the social goal for human beings is the cultivation of personality.

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It is a curious commentary on human limitations to reflect on great Plato's wonderful mental ingenuity in the domain of pure reason, and to contrast therewith his pitiful report of the limitations of the Common Man's

brains. Though the impractical schemes set forth in Plato's "Republic" were subsequently modified in his "Laws," nevertheless Plato's original idea, that the state should be composed of producers, warriors and rulers, simply meant on one side slaves, on the other literary and intellectual demi-gods, at whose right hand are fighting men, acting as guards to keep the slaves in check. Plato's notion of rulers and subjects, is after all but a second-hand report of state absolutism as it existed in Sparta, in the philosopher's own time. There is nothing particularly original about Plato's rather dull remarks on conventional politics of his day, and therefore we repeat that a man with the mind to mature, and express not only clearly but with noble eloquence philosophical sermons on goodness, happiness, virtue, justice (in a way on which the world has never been able to improve), yet who saw no hope for the Common Man ever to rise above the condition of the ox, ass, sheep or goat, is one of the mental puzzles of the ages.

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Social ostracism either open or covert, invariably followed the Greek or Roman underling that rose out of his "class," and for the remainder of his life such a man had to meet the jibes and jeers of the literary, social, and philosophical world.

Brassus, the consul, was always reminded that he had been a bootblack; the Emperor Galerius, that he had been a swineherd; the Emperor Diocletian, that he had been a menial; Probus, that his father was a gardener; Pertinax, that he was the son of a freedman; Vitellus, that he had once been a cobbler.

And it was even whispered in corners that the grandfather of Octavius Caesar, the great Augustus, had been a common merchant, and worse still, Augustus' father, a usurer.

We know that even the distinguished Caius Marius, acclaimed savior of Rome, after he had repelled the Cimbri and Teutons, to the end of his life had to hear that he was a boor.

The mighty Phidias, god-like descendant of a slave, performed miracles with his chisel; yet even the un-

matched genius that projected the Parthenon, the colossal Athene, and Olympian Zeus, was grudgingly received and insolently acknowledged.

Phocion, son of a pestle-maker, became a general, and a good one at that, but all his life his servile origin was thrown up to him.

The father of the famous Greek general Eumenes had been a flute player at funerals, a fact that the son could never live down. But Eumenes (secretary to Philip of Macedon and Alexander the Great) was so far ahead of his time in democratic spirit that he kept in his mansion a shelf on which he had placed pots of gold, side by side with pots of earth; "in perpetual reminder," he told his lordly guests, "of their host's humble origin."

Also, the great Plutarch tells us over and over again, "The laboring classes are beyond the pale." For example, Plutarch sets up as a virtue this peculiar speech of Alexander: Asked to run a race with athletes, Alexander replied, "I would, if I could find kings to race with."

Gibbon reports that a slave who had killed a ferocious wild boar which had been terrorizing the countryside, was summoned before Domitus, who ordered the slave crucified for presuming to use a javelin, "the weapon of a gentleman."

In still another notable essay (Pericles) Plutarch reports the conventional curse on labor by this plain statement: "Philip of Macedon reproached his son Alexander who had learned to play the zither at a neighboring tavern. "Art thou not ashamed to play so well? Honor enough for the muses when a king dignifies them by becoming their audience. No young man with preferred natural gifts wishes to become a Phidias, or a Polycletus; nor yet an Anacreon, Philmon or Archilochus because delighted by their poetry."

Likewise expressions from Cicero reveal the customary contempt of that celebrated letter-writer and orator for laborers, but at that we do not charge Cicero with narrow-mindedness. He merely sets forth the conventional social view of Greece and Rome toward the working classes—an attitude come down from remote Antiquity.

Woman's degradation in Greece; the honest wife at a social disadvantage; ruling class (Hetaerae) share confidence of philosophers and political leaders.

Confining the analysis to a broad interpretation, let us conclude by saying that Plato urges the development of what he calls the whole man. The social end is harmony of mind, body and spirit. This sounds well, on paper, but are we not led astray when we look at selected women of Greek racial and exotic loveliness?

We must not forget, however, that in spite of all this glorification of woman's form divine, yet in private life, the Greek woman of Plato's day was classed with cattle.

We do not set up this comment as a mark of latter-day superior intelligence, affecting woman's cause, but we call attention to it as a plain statement of an undeniable fact. "Woman," we are told by Euripides (Media, 406) "is impotent for good, but a clever contriver of evil. Her business is to breed." When we remember that in Greece high-class prostitutes shared in the culture of the leaders of political life, it is clear that the legitimate wife actually pulled herself down, educationally speaking, when she became an honest wife. Furthermore, all children, especially in Sparta were brutally exposed, if found unfit for military duties. In Athens, children were in the father's hands, to whip, lash, or otherwise treat with brutality, to the point of death itself.

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We read much of the aristocratic kept-woman (Hetaerae) of Greece, during the Golden Age of Pericles; and we are told that these women influenced National life. Thargelia, the Milesian favorite of Xerxes, was sent as ambassador to the Court of Thessaly, and in the end she married the King. Apasia had for patrons Socrates, Alcibiades and Pericles; her lectures on abstract mental topics, in the style of the Greek philosophers caused her temple of Venus, with its seven lovely maidens, to become a sporting as well as intellectual center, combined under one roof. So great was her power over Pericles

that Apasia governed Athens, inciting her master to peace or war as she capriciously willed. At last her beauty faded; her reign was over; and she closed her career by accepting the protection of a wealthy bourgeoisie flour merchant. Bacchis, mistress of Hyperides, at last turned to Crates the Cynic; and though Crates was low-minded, crabbed and aloof she loved him for reasons beyond the comprehension of her former friends; but in the choice circle of philosophic free-lovers Bacchis was regarded as throwing herself away on a gross, dirty man (Sanger, Hist. Prostitution). But Crates made her immortal by the oration he preached over her corpse, embalming her virtue in the magic of Greek classicism; here after-generations have read and marveled on the domination of this surprising Greek kept-woman, supreme in the dual world of flesh and intellect.

And there is Gnathena, whose biography was written by the poet Machon, but who had been the mistress of the poet Dyphiles.

Lais, queen of the Platonic high-minded set, of matchless figure and famous for her wit, no less than for her political ambition, began her career as one of a thousand kept-women (municipal monopoly on vice) in the huge brothel on the quay at Corinth. It was a seraglio of penny-slaves of the flesh, an official city-state human menagerie, patronized by sailormen and wayfarers; these revels helped bring in revenue for glorious Greece. Let us not forget this, in any adequate account of Greece's intellectual splendors. Lais escaped at last from orgies on the pier, to become the petted darling of men of renown. Myron the sculptor carved Lais's statue and although she lived with the philosopher Apistippus, and with Xenocrates, disciple of the immortal Plato, in the end she chose ragged Diogenes. Eventually she came back to the quay where she had begun years ago, and once more sold herself as a slave to rough sailors home from the long voyage and now on pleasures intent.

Phryne, she of the immense wealth, offered to rebuild Thebes out of her own pocket, after the war. It is useless to try to number her admirers, but we can tell of Hyperides, Appeles, the painter, old Praxiteles, the great-

est sculptor of all ages, whose marble "Cupid" was inspired by Phryne's loveliness.

Nor should we overlook Pythionia, the philosopher-prostitute of Harpalus, governor of Babylon, who in her turn ruled Babylon as queen; and when she was poisoned the heart-broken Harpalus opened the treasury for a wonderful tomb for her, worthy of Alexander, or of Pericles himself.

Glycera also in turn queen and first in Babylon, ruled from the bed-chamber. Why mince words? To rule is to rule, and you must be ambitious to rule. What would you? The power of personality takes many forms.

And for that matter why omit that the great Plato had his lovely lady Archeanassa; Socrates his darling Theoris; while the sole heir of the renowned Sophocles was the amorous Archippa.

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We see nothing in all this, however, except ordinary rather dull and monotonous life, gilded a bit by the power of great names. Neither Apasia nor Lais nor Theoris, and their friends of the Platonic philosophic-prostitute period, were more nor less than our average Moll and Poll and Doll, excepting that Moll and Poll and Doll were not cursed with lovers that had the scribbler's itch, the chisel of the sculptor, or the treasury of the conquering general. Alexander's Roxana herself, or Anthony's Cleopatra live in these latter days largely because of the fact that an early and unrecognized type of press-agentism made much of their comings and goings—of that we have little doubt. About all that we know of many of these Greek kept-women is that they were under protection of famous philosophers—and shine with this borrowed light down through time.

Writers who seek a picturesque farrago of legend to awaken interest in the past, make much of this Lais and this Phryne, as though Greek social history began and ended then and there. But must ten thousand kept-women in all times, be minimized to support the greater glory of Grecian kept-women?

These night-life women of Greece, though classed as aristocrats of their kind, were in truth hangers-on in the

domain of Greek philosophy and politics, and we must add that Greek courtesans are of interest in our story not because of surprising exhibitions of amorousness or intellectual powers, or both combined, but because ultimately the time came when even Pericles did not dare in the face of public opinion to appear as attorney for his lady love, fold her in his arms and weep before the judge that she might be acquitted—as he once did in a celebrated case. Nor do men today as a rule find a literary audience waiting to hear "all" about their secret loves. About the last notable man who tried that was J. J. Rousseau, who with scandalous frankness tells "all" he knows; but this is not to say more than that taste changes, and that behind the screen the world still has its influential kept-women who rule or ruin by caprice, even as in the golden age of Pericles. In the rise of social institutions there are many things that with all our brags our Codes cannot reach. Forced back into secrecy the Lais-type of today is no less with us because she is unsung by poets or carved in marble by men of renown. Police laws have to an extent been able to club men into outward compliance with conventional lies of society; and with smug conceit we go on our way making our social brags. This, to be sure, presupposes that men cease to be men; also that women nowadays love always wisely.

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Even Aristotle himself confesses that Greek ideals were powerless to convert the mass of men to goodness and beauty of character.

Greeks believed in a species of immortality, "but," says Wm. Turner, logician and historian (Cath. Encyc. Vol. XII, p. 162), "the Greek conception of the future was necessarily vulgarized by the caprices of the immortal gods." It is a fact that Greek gods and goddesses quarreled, loved, hated, blasphemed, drank deeply, lied, stole, and ran off with each others' wives or husbands.

On the other side, let us quote a speech by Plato (Republic IV, 443) in which noble social sentiments are set forth: "The just man will so regulate his character as to

be on good terms with himself and to set those three principles (reason, passion and desire) in tune together, as if they were verily three chords of a harmony, higher, lower and a middle, and whatever may lie between these; and after he has bound all these together, and reduced the many elements of his nature to unity as a temperate and duly harmonized man, he will then at length proceed to do whatever he has to do."

Once again, do not be led astray. All this noble idealism was never intended for the Common Man, but instead was limited to intellectual aesthetes. Note also the sheer intellectualism of such remarks as these, by Aristotle (Politics, 1337): "The mechanical arts render the body or soul or intellect of free persons unfit for the exercise and practice of virtue." The teachings of Socrates, Plato, Aristotle, represent the highest reaches of Hellenic thought; but all their grand theories, however, did not avert the fall of Greece before the less imaginative and unliterary Romans. The Greek spirit of intense individualism persistently broke out in discords that in the end proved the downfall of the nation.

On the whole, Greek ideals about life, destiny, love, hate, religion, war, education, while interesting as specimens of analytical fencing, were unable, even as Aristotle himself confessed (Ethics) to convert the mass of men to goodness and beauty of character.

* * *

When we consider broadly what we have said about Plato and the others, and reflect on the changes that have swept this earth since the death of these philosophers, we see that an immense but very difficult readjustment of human alignments, in a social and economical way, has taken place century after century. It is true that the transformations have not always been continuous, but on the whole they have been persistent.

It is not, then, a question, as the Greek philosophers thought, whether or not the selected individual is wise, or open-minded or shrewd, or whether he works at a fire, or drudges in the fields, or walks with kings. The evolution of history on its social side will show wholly another

tendency. By reducing through the law of averages the proportion of ignorance, raising the level of the mass of humanity, and thus making our race as a whole more intelligent, more prudent, more discriminating—we do indeed march on. To a large extent, nations are today ruled by recruits from the very class of men for whom Ancient philosophers saw no hope.

In short, the social question today has little to do with classification of society on the level of brains, as Plato imagined, or of soldiers, as Lycurgus strove, or to keep laborers in the furrow, as Aristotle taught, but has very much to do with developing something entirely different; that is to say, the widespread evolution of disciplined social conscience, and we know that that is necessarily based on personal conscience.

Nor should we infer that a philosopher is more worthy than is the digger of drains—which was the essence of the Ancient belief. Each man who does good work contributes a mite to make this Earth a better place in which to live—and thereby helps along the larger hope for the cause of the masses.

CHAPTER XIII

Beneficent Influence of Greek Intellectuals

Though the Common Man had no part and was not consulted, yet agitations of Greek intellectuals at least helped side of the masses.

It is conceded by important modern educators (for example, Paul Monroe, Columbia) that the Greeks offered to our race the first opportunity for individual development (Monroe, Hist. Education, p. 28). Naturally, argument presupposes conditions affecting the word "first." Assuming that the customary praise touching Greek intellectuals, is based on "first opportunity" for education in the sense of Greek delight in disputation, offering thus germinal seed of subsequent educational movement, Monroe proceeds to dwell on what he terms the "free" man, emphasizing also the enigmatic word "personality," then proceeds to sum up that the Greeks perfected their personality in the domain of art, particularly sculpture. Without quarreling with what the word "personality" means, is it not true that the diffusion of Greek cultural benefices had severe limitations, so far as the masses are concerned? Let us see how this works out—just how widely different Greek culture really was.

Customary writings on Greek intellectual life boldly imply that the idealisms of the philosophical schools had a very large immediate "influence" but it is questionable whether this laudation is in truth founded on historical actuality, or is merely a phase of scholastic hero-worship. Greek incense-burning is much like the terms of a life-insurance policy: to-wit, the exceptions under which the risk will "not" be paid are far greater than the insurable interest appears, on first reading of the terms; and on the whole if a man first checks off the conditions under which he has no protection whatsoever, it is a

question whether he would buy the policy at all. To emphasize exclusively the intellectuality of the academic groves and runways is to close our eyes to the unspeakable wretchedness, miseries and inhumanities suffered by the Common Man in Greece; yet by this time-honored system of historical cutting and shuffling, it is made to appear that Greece was a land of exceptional prosperity, happiness and general intelligence—a view in which the present writer does not share, even though conceding obvious signs of democratic progress, as noted in this chapter.

The Greek social system frankly excluded nine-tenths of the population from sharing those much admired flowers of knowledge, flatteringly mentioned in conventional studies of Greek culture. The Greeks were in some respects a wise people, but not necessarily wise beyond their generation. There was a surprising efflorescence in art, more particularly in sculpture, in the 300's and 400's B. C., but we do not ascribe this to the scholarly life led by Greek geniuses of the Painted Porch, the Academy or the Lyceum. If the influence of picturesque landscapes produces art (as Greek commentators usually set up), then why not look to Switzerland for unparalleled achievements in this regard? In spite of her magnificent mountains, gorgeous sunsets and the idyllic life of her people, the Swiss are noted principally for that significant art product—the cuckoo clock.

Furthermore, if we are to credit what historians tell us was the fate of the Greek state, we see that in the Greek experiment rich as it was the mere attainment of physical and mental poise must have been incapable of solving the task assigned; or if you please, insuring to Greece the continuance of the "happy life." And what is this "happy life" that the Greeks have so much to tell of? Happiness is a state of mind, and varies with experience in life; for since no knowledge is final the intellectual comfort of today may become the irritation of tomorrow. With a strong digestion and a mind not prone to inquire too closely, an obvious type of brute-happiness is possible, from the cradle to the grave. Greece, regardless of her intensive inquiries into "how" to think clearly

never sustained except in brief interludes her basic racial and national career, as against the wolves of the world. She finally perished through political hagglings and brawls, even as did peoples by no means given to inquiries into mental abstractions.

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The ideal of Greek statuary was to present smooth surfaces, unwrinkled by the cares of life; placed beside Roman ideals, we are able to discern clearly Greek limitations.

The voluptuous roundness and smoothness of Greek culture tends to blind us to the raw world of average human life. Whether or not Greek sculpture reveals "poise" we cannot escape the conclusion that there is a world of contrasted meaning in Greek vs. Roman character, as set forth in the art-instincts of the two great races of Antiquity. The Greek, according to reports come down to us through statuary, was a veritable physical god; his face is without wrinkles; the smooth youthful expression shows no troubles such as belong to the world of living men. On the contrary, Roman statues were modeled from average human ugliness, as evidenced by grotesque terra-cotta images found in very early Etruscan tombs. Cicero and Varro tell of family busts adorned with hair and beards. Even Roman death-masks, ugly enough at that, and creating crude caricature of the dead, were not held to be complete unless hair, eyes and complexion were indicated with colored pigments. On the contrary, Roman desire for idealism is absent in the idyllic smoothness and roundness of Greek conceptions of every-day men and women.

We draw from these facts: Romans aimed at human fidelity in making images of the race; Greeks at an exaggerated idealism that existed only in the mind. Baring-Gould (Tragedy of the Caesars) believes that sculptors of Rome were principally concerned in studying human likenesses; the artist intent on portraying wrinkles, squints, scowls, grimaces, necessary to convey the essence of the man's character. It should not be inferred how-

ever that slaves were customary subjects for portraiture, either in Greece or in Rome. We are merely regarding the relative psychological urge in the two contrasted countries, as applied to Civilization. Rome is practical, Greece is academic. The Greek mind was disposed to reflect on beauty, order and goodness; and these three qualities were held to be one and the same great fact, presented under three phases. The Greek word for the world is "kosmos" (order), but the best known Roman expression of order is on the contrary "the common good" (res publica). For the frank Roman conception of beauty and order was "the useful." On the physical side, Roman energy impressed the national will by means of an elaborate, compactly built system of roads, and on the intellectual side Roman practicability gave to mankind a body of laws whose influence remains to this very hour. Thus, in the higher conceptions of Civilization, the world has always sought a combination of Greek intellectual idealisms combined with Roman practical realism; and let us add has never succeeded in that great politico-social quest. However, in any impartial and logical presentation of social evolution, affecting the rise of the masses, the influence of the two ideals must be acknowledged. And while in this place we point out glaring contrasts, we aim to bestow legitimate criticism and legitimate approval, on both sides.

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"Plato needs a curb rather than a spur"; the limitations of Greek mental individuality, set forth in terms of anti-community interest.

It is our duty as well as our pleasure to testify to the high importance of Greek abstract ideas of justice, touching social evolution. But it must not be forgotten that every national expression of justice is necessarily bound up in a political summary, representing working ideals of the people in question. When we say that Greek scholasticism was not great enough to sustain Greek national life we are organizing centuries of transition in

a few words. There is, too, herein a pathetic comment on human institutions, whatsoever; for human institutions in the end fall before the selfishness of average human nature. Empires wax and wane not necessarily because the individual experiment in itself possessed no inherent legitimacy or lasting worth, but because on the contrary the unwritten law (condition) of progress presupposes inevitable transitions, like stages in the growth of a tree. Tentative social forms are forever ebbing and flowing against the concrete fact of human nature's varying moods, expressed in man's growth in knowledge. There was no one overshadowing reason why Egypt should pass, or Babylon, or Greece, or Rome, except that in round terms all new social forms are merely restatements of our inheritance from the past. Birth and death, seed-time and harvest, night and morning, childhood and old age, each flows out of the other; and let us not forget that when the year is ended and winter is at hand, about all that even Mother Nature herself is able to do is to start Springtime once more—and run on through another year.

Under this conception of the inevitable ebb and flow of social forms, we discern that those profound agitations on life, death, first cause, justice, over which Greek philosophers perplexed themselves in their brief journey here on earth, must be regarded as noble, self-confessions of the infinite struggle to shape life's chaos into outward forms of harmony and order. It went about so far, then broke down; and the day came when Roman military masters dragging home Greek statuary as prizes of war (Sulla) regarded these marvelous works of the creative mind not as objects of art but—mark well—sent them to the pits and burned the classic marbles to extract the lime. Were we to seek for days we doubt whether we could find a better illustration of social evolution, as a brutal fact, than is here summed up in the episode of the fate of the Greek marbles.

Yet, too, with all their light and learning the Greeks on their side were as inconsistent and as dissatisfied as any other race, and while we acknowledge the importance of Greek cultural stimulus as affecting the march of

the masses, we must not forget that 2000 years after Plato, and in spite of the accumulated intellectual riches of intervening centuries, mankind still loves, hates, curses and reviles—just as mankind always has at every period of recorded history.

In this connection we read these words of ancient days, ascribed to Protagoras, the Sophist (400's B. C.): "Man is the measure of all things." This means the individual man, and the words infer that the individual man's opinions are necessarily conclusive, for him. Here we find the inevitable difficulty under which all social forms labor: to retain on one side the largest elements of freedom of thought for the individual, while at the same time insisting that the free individual think in terms of community interest. And this is precisely what Aristotle meant (at least in one phase) when he made a practical criticism of Plato, "Plato needs a curb rather than a spur."

CHAPTER XIV

The Intellectual Pioneer

How Aristotle, dead and forgotten for many centuries, returning to life in the 1200's A. D., helped forward the cause of the masses.

Greek scholasticism finally split hairs to such an extent that the place was reached where groups of itinerant scholars, called Sophists, carried mental individuality to the nth degree. The Sophists collected in groves, on street corners, in rooms, and brought the young men around them. "Which side do you wish to prove? As you like it, which side? Then follow us, and we will provide the necessary arguments." The plain inference here is that validity of knowledge is based on "cleverness" of argument.

Plato, Socrates and others tried to refute irrational elements in this incessant, this ear-splitting babble and cackle. Their inquiries into the nature of ideas, the nature of justice, mercy, ingratitude, have scarcely been improved on by our race; we refer here to abstract ideas. Socrates tried to show that specific knowledge is fruitless unless it led men to principles of "universal" application; and while he could to an extent reach this goal (in a world of ethical idealism), his methods of seeking "physical" truths through logical fence fell far short of Aristotle's plan of utilizing concrete information, derived from research outside the thought-world. Consequently, Aristotle has had the wider general influence on man's practical development. Aristotle as world-pioneer may justly be held, if not the father of modern science, then at least, its ancestral guardian. To Sir Francis Bacon (d. 1629) the honor is reserved for formulating as well as applying the inductive method, in relation to scientific research, and while he was not a research man in the modern technical sense, his writings on method are as important in their way as is Shakespeare's analysis

of human passions, in the domain of dramatic art. Briefly told, the Baconian method requires a collection of particular instances, as exhaustive as possible; next, from these are excluded by comparison all elements which do not accompany the phenomenon investigated; and finally, by this exclusion and comparison a result is arrived at which proves the general proposition. The method (inductive) assures us that from a number of particular cases, a general result is reached. We shall go into the importance of this more fully, when we discuss Bacon's influence in a chapter in our volume dealing with his own period.

Aristotle's method meant simply: Investigate facts for yourself; put yourself in an intelligent position in regard to the practical aspects of the matter before you. Do not accept conclusions of other minds unless these summaries square with your own experience.

Among other researches, Aristotle began making what might be termed today a card index of natural history (the animal world). Aristotle's famous pupil, Alexander the Great, instructed hunters and others on the royal domains to inform Aristotle of the habits of beasts and birds. Also, Aristotle studied what we today would call the laws of thought, or logic, and reduced to writing conditions under which the human mind reasons. His famous book on this subject (Organon) may be held to be the giver of laws of logical reasoning.

In addition to these great labors, we find that Aristotle thought deeply on all manner of useful knowledge, or as we would say today pragmatic knowledge. He was the first card-index man. What he did was to catalogue our knowledge of mind and matter. Of course, many men have tried to do that both before and since Aristotle's day, but as a pioneer, Aristotle succeeded in a high degree.

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What Aristotle really did was to invent a plow for the human mind.

On the whole, early thinkers in Greece were occupied in trying to bolster up fantastic imaginations about the world around them, as well too, concerning the myste-

rious regions of the human mind. Hell is guarded by Pluto and a three-headed dog Cerberus; the sunrise is a man riding in a chariot, there is a terrifying spirit in fire, the earth is held up by a turtle, the dead man returns to live again in a dog or a cat; all this and much more, as ingenious as the feats of a fakir at a county fair.

The conventional Greek of this period believed in fabulous animals, plants and minerals. He was sure the salamander could live in fire. The unicorn is a glorious beast similar to a horse, with the head of a deer, the feet of an elephant, the tail of a boar, a deep bellowing voice, and a single black horn two cubits high in the middle of his forehead (as afterwards described by Pliny). The basilisk or cockatrice kills with its breath. If hit with a spear, the basilisk's poisonous breath goes down the spear and kills the man. The griffon is a cross between an eagle and a lion. The dragon has a barbed tail. The roc is a bird with a wing spread of 16 paces and feathers 8 paces in length—a story believed for centuries. The madstone found in the stomach of a deer will cure a wound, if laid on the wound. The sun is a fiery chariot, or perhaps an egg laid by the dawn, or again perhaps a blazing shield, or once more, a golden flower opening and closing each day, or a bird dying in fire and rising next morn from the ashes. The moon is a virgin queen in a silver boat, or a lamp, or a woman fleeing from a pursuing sun. The stars are cups out of which the gods drink, or the stars are diamonds shining in the dark valley where the moon broods over her egg. Thunder is the roll of chariot wheels; lightning, a serpent, or a luminous fish darting and striking right and left; the wind is a great breath made by the gods; and finally rain is the tears of Nature.

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We know today that all this Greek customary lore is but the attempt of a savage mind to explain, crudely, the wonders of life around him; and we can imagine the immensity of Aristotle's problem to front this spurious knowledge and to devise a way of thinking soberly and intently on conditions, as seen in every-day existence.

This wonderful man, Aristotle, is the first in history who did not start in by trying to wrap his own petty imaginings over upon a vast world of reality, lying all around him. He tried to "understand." However, even the great mind of Aristotle was not free from superstition, nor was he nobler in spirit than were his more benighted contemporaries. The great fact of importance in the march of the masses is that Aristotle used his eyes and ears, as well as his reasoning faculties, reporting fairly what his sense-impressions brought to his mind, his endeavor being to deduce general principles from a jumble of facts.

Let us make a comparison. An unknown pioneer back in the mists of prehistoric time (Bronze Age), first thought to hitch an ox to a crooked stick and thus turn furrows to make our earth yield food where before had been weeds and nettles. In like manner the mind of Aristotle forged the first practical plow of mental method, and offered that plow as his life's contribution to the progress of our race. What was this plow? Aristotle, first philosopher and greatest man of Antiquity, forged for us the Plow of Logic, contributing thus a new way of turning furrows in the human mind, even as the unknown tiller in the Age of Bronze had invented the physical plow that turns the soil in a world of physical realities; and in Aristotle's case it came to pass that men today (yes, after the master-thinker is dead and gone these 2000 years!), still utilize Aristotle's ancient plow of the mind to kill the weeds and nettles out of the mind of our race, and let the sunlight in.

* * *

Aristotle's ambition was to classify and understand Nature's entire frame.

In his plow for the mind, Aristotle found it necessary to invent or apply words to his new plan and purpose; and he uses such words as principle, mean, category, energy, faculty, motive—also other terms in vogue to this very day. Aristotle's plow is a simple affair, in essence, but has many ramifications. In its rudimentary form, Aristotle's syllogism is composed of an initial idea

laying down or admitting something, from which as a necessary result, something additional follows.

1—All mineral acids are poison;
2—Spirit of salt is a mineral acid;—
3—Therefore, spirit of salt is a poison.

While Aristotle is regarded as the father of deductive reasoning, and as a genius in collecting and classifying facts, on the whole he was not as successful in his efforts to formulate laws in physics as he was in the domain of the mind. Let us say, in passing, that Aristotle conceived it possible to develop an ideal scheme (mental) explaining the entire universe; or that Nature was limited to what he saw, felt, touched, or tasted or heard. "Wrong ideas" were interblended with his "physical" conclusions partly the result of faulty logic, partly because Aristotle switched the point of view. His heroic effort was to understand the universal frame of things, but necessarily he moved often without supporting facts. "Nature" was grasped as "sensation" only, and whenever the Greek philosopher got into a tight place, he had recourse to a stock expression, "It is that way because it is best so," or "It must be that way." Despite the peculiar limitations under which Aristotle worked, the "physical" results he reached are of vast interest; for in spite of the wonderful advances of sciences in the past 2000 years, few men would be ambitious enough to say that even today mankind's combined knowledge would go far in answering the mighty questions Aristotle hoped to solve of his own unaided initiative.

* * *

For upwards of 2000 years, Aristotle's books were hidden in a pit, yet the wonderful power of their thoughts lived on; and, in altered form, are heard of down the ages.

The immediate influence of Aristotle on Greek life was not of course as obvious as it was on later generations. About all we can say here is that as far as testing facts is concerned his method of practical reasoning has never been superseded. He not only offered, thus,

intellectual ideals toward which to work, but also tried for logical ideas on innumerable subjects. Aristotle's "physical" thoughts shaped the technique of subsequent scientific research, and while his "political" conclusions have long been superseded, Aristotle's insight touching the use of the mind as a "tool," especially in reference to a world of reality as against scholastic theorizing, is to be regarded as among the very greatest educational treatises ever written.

For a long time after Aristotle's death, his great work did not attract much serious attention. Strabo (d. 24 A. D.) tells a curious tale. Aristotle's manuscripts willed to the philosopher Theophrastus, were in turn bequeathed to Neleus. When Neleus came to die he ordered the precious Aristotelian writings to be hidden in a pit. For two hundred years, the scrolls were buried, and wonder is that mould did not destroy them entirely. Sulla the conqueror receiving a hint of the buried literary treasure ordered a search; the manuscripts were dug up and taken to Rome; later, were translated by a grammarian named Tyrannion and edited (70 B. C.) by Andronicus of Rhodes. However, the Arabs had been studying phases of Aristotle's wisdom, and eventually the knowledge drifted from Bagdad to Alexandria, finally into Spain. Thus, in the 500's, Aristotle reappeared in translations, in Syriac; Arabian interpreters added notes of their own, often "mystical." Of the greater glory of the philosophical school of Bagdad, were Alkindi and Alfarbi, deeply impressed with Aristotle; likewise the Arab Avicenda (Ebn Sina), prince and scholar, learned in the lore of astrology, became a compiler of Aristotle's works; while in Spain the leading Aristotelian was the celebrated Averroes (Ebn Roshd) of Cordova, who translated Aristotle from the first Syriac edition and thus brought the philosopher to renewed attention of Europeans after the long silence of nearly 900 years that followed Aristotle's death.

In a later chapter we shall develop the fact that the "mind" of the Middle Ages was mystical; its sciences magical; its astronomy, astrology; its natural philosophy, alchemy; its mathematics, the so-called spiritual interpre-

tation of numbers, figures or forms; and finally Middle Age philosophy comprised a revival, adaptation and illumination of Aristotle, warped over to the uses of theology. Innumerable controversies, scholastic as well as political, arose over the ancient Greek and hosts of imitators avowed that the sum total of knowledge began and ended with a man dead eighteen centuries. Freedom of thought at that period was usually accompanied by bloodshed and disaster; and at the right place in this book we shall explain the relation of those desperate physical and mental struggles to the subsequent forward march of the masses. Aristotle's influence is a supreme episode in the history of social evolution. In the end, Mediæval scholasticism (1100's-1200's) bulwarked on Aristotle in turn gave way to the New Learning (1400's-1500's) characterized by a re-discovery of so-termed forgotten classical lore of Italy and Greece. After this we find Aristotle's philosophy adopted as a basis of rational exposition of Church-dogma, more especially by the noted Thomas Aquinas (d. 1274). By the 1400's Aristotle's vogue began running out; his conclusions were questioned, not so much for breadth but because they no longer explained the new world, now rising into view as a result of individual thinking on the part of thousands of monks and other scholars. Finally, with Rene Descartes (d. 1650), interest in Aristotle as a practical force applied to world-problems, subsided.

However, in this summary, we must not go too far in advance of the Greek period now under direct consideration. And though for centuries hereafter the belief was that Providence ordained a chosen few to rule over the masses, yet glimmerings of that great Democratic dogma, sovereignty by the people, are clearly visible, in theory at least, in many directions, for example in writings of Thomas Aquinas; and shall be duly quoted by us, in other connections. If "the people" asked for anything (for example, Magna Charta, 1215) the idea was that whatever was granted, was bestowed by the sovereign as a matter of grace, a favor which might on the contrary be denied. When we go into this phase in our section on the divine right of kings, it will be made clear that the

succinctness of Aristotle along the line of practical definitions worked over by the Schoolmen (and then stolen bodily by their opponents and applied in a new way) helped to provide the gunpowder that many centuries later blew up the Bastile.

CHAPTER XV

Early Developments of Science

Archimedes; earliest research work practically applied; architecture; glory of Greek literature.

It is curious to observe that with all our endless card-catalogues of knowledge, the modern scientist as a rule keeps within a very small circle; his ideal is to know one thing, thoroughly. Perhaps he specializes on the eye, or even on one disease of the eye. The reason is obvious. The modern student has found that progress is better served by thinking intently over one small phase of knowledge than by scattering attention over many branches. The field is so vast that merely to set forth the crude raw material of scientific information, whole libraries of thick encyclopaedias, geographies, dictionaries, and innumerable technical works are now required; authorities are constantly changing, and a book of importance today is behind the time-spirit in a few years. The growth of knowledge has as much to do with recasting old facts as in discovering new ones. Speaking broadly, "facts" have accumulated faster than our race has been able to utilize the stored-up knowledge. The man with the encyclopaedic brain is no longer regarded as a high type. There are 50,000,000 men in America who know a smattering of very many things, but the few men who have a large grasp of a few things —these men are the real torch-bearers.

In contrast, the thinker in Antiquity chose as his ground the entire physical universe. Even this did not hold him long and he passed soon to the nature of matter, the nature of mind, the nature of truth, of virtue, principles of life, of soul, and we know not what else. Thus in the image of his individual mind each man created the Cosmos anew, making his deductions not only on what he

actually saw, but also on what he imagined. Mathematical measurements were to him almost unknown, and even in charting the stars he used his imagination to lay down the width of a barley-corn, or a knuckle joint; that the Moon was as big as the opening made when he touched fingers and rounded out his arms, or that the Sun was about the size of the shield of Achilles. Then, he began talking to his friends. In time a following came, and he spoke in groves, or on the porch. Any good talker was sure of an audience. Here, it is interesting to note that our word "school" is derived from the Greek word meaning "leisure." A man had to have leisure to attend lectures, the theater, the law courts, to listen to what was going on. This idea of spending unoccupied time hearing some one harangue a crowd, was a fundamental of Greek education. Naturally, the number in Greece who could do that thing was small contrasted with the servile population, digging in pits and lashed by taskmasters. On the other side, there was of necessity no limit to the credulity of any listener, writer or orator. The world was young and every flash of lightning, every opening flower, every wail of the midnight wind through the oak leaves was regarded as meaning something important, something that must be properly interpreted by a professional philosopher.

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Science, as defined today, rests on the solid ground of verifiable fact based on Natural law. A truth of science is a truth any man may grasp, provided he understands the terms used. Not so of old. The rule in modern science is this: No matter what you are talking about as part of Nature, you must be able to make it clear to me by actual demonstration, that I too can see and know, and you must prove that the thing is not an illusion of your own brains, at least. Show me a ghost, if you will, but science demands proof. On the contrary, in the Ancient world the frontiers of fancy were not barred. We find Greek philosophers going easily to the Moon and back again with long accounts of their adventures, or down into the infernal regions and explaining the social life of the dead.

In spite of child-like minds among Greek philosophers, curiosity helped the spread of knowledge; and it was by this very exuberance of fancy, this vain imagining, that in the end men grew wiser as the years rolled on. For to an extent, as curiosity is stirred, men place themselves in the way of progress. Here, let us add, still another unrecognized principle to our list of historical tools that have made for Civilization: asking and answering questions, the power of curiosity to forward Civilization. There are always a few grains of wheat in the bushels of chaff. The unscientific methods of our remote Greek ancestors in the end brought science into being. This is no play of words. A child must creep before it can walk.

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In Democritus, we offer an unusual illustration of how an observer excited by curiosity, wondered about the motes in the sunbeam.

We have just said that science owes much to man's faculty of curiosity; and while it was natural for the Ancients to draw exaggerated conclusions from limited observations, yet now and then even that loose method brought unusual results. Already in the 500's B. C., we find Greek philosophers, or wise men, or lovers of knowledge, as you may please to term them, vaguely holding to a theory of matter closely related to our certified modern scientific deductions. These old students of Mother Nature, by looking around intently and thinking long and earnestly on what they saw, or imagined they saw, gained an inkling of natural conditions, or laws. Of course, these Greek observers often made stupid blunders, but even at that progress was slowly working on a puzzling subject—the inner meaning of Nature.

Democritus (d. 357 B. C.) lived to be 110 years old, tradition tells us; and all his life was roaming about marveling on what he saw and heard. He kept asking questions and using his common sense, and although in common with other wise men of his day and generation, he believed in ghosts, yet on the whole Democritus was a learned man. His idea about atoms, especially, has

never been much improved on, in all subsequent ages of research, and has been substantiated by modern scientific methods. The so-called atomic theory is recorded in all text-books on physical nature.

Democritus believed that aside from atoms in motion, all Nature is a void. "Distinctions of matter are determined by atomic arrangements," so taught Democritus 400 years before the birth of Christ. He went on to tell that the total number of atoms is constant; the number may not be changed by human agencies whatsoever, either by increasing or diminishing the atoms. Matter, thus, is indestructible.

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Democritus wrote clearly and well. A fool once called him "the laughing philosopher" and the nickname stuck for centuries, making men take Democritus lightly. But Bacon (De Principiis) places Democritus among leaders of thought of all time. When Democritus died, his native city decreed for him the signal honor of a public funeral.

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As to what Democritus taught, there is much of it in the history of physical philosophy; for example, an endorsement of an ancient Eleactic idea that sounds very modern indeed: "Out of nothing, nothing; from nothing, nothing." Modern chemistry owes much to Democritus.

Democritus soon made up his mind that this world is composed of atoms, very small and infinite in numbers. It is surprising, today, looking backward over fifteen centuries how clearly the old Greek philosopher reasoned. He decided finally that atoms are indestructible, incompressible and eternal; and he accounted for the variety of shapes in the world by saying that after all, the atoms were merely spaced off in various ways. He also went into the idea of hot and cold, sweet or bitter, light or heavy, and said some wise things on these qualities.

If you should cover that part of this page that tells the man's name and the time of his life, you might conclude by what you read that Democritus was still on this earth, a teacher in Harvard or Yale. On Democritus' fundamental ideas, science has never improved.

We must, of course, not get the stupid idea that in his day Democritus had a large laboratory, scientific apparatus and money to buy chemicals. He was a wandering student, roving about here and there, keeping his eyes open. That is about all the "foundation" he had for his ideas; but here we must not overlook the fact that Democritus was a man of unusual intellect.

Therefore, we must not be surprised to find that Democritus caught hold of his primal idea about atoms in a very simple way (Magnus, p. 45). He used to watch the motes dancing in the sunbeam. When Democritus concluded that "everything" in the universe consists of microscopic particles, it turned out that his argument from analogy proved correct; his logic turned out to be larger than his hypothesis. In science, all manner of hypotheses foolish or otherwise have from time immemorial been regarded as tools to dig out the truth, but in these modern days the hypothesis must be supported by innumerable inductive instances, whereas, in Greece the investigator merely contenting himself with obvious first appearances, did not worry about putting the whole affair to the test of common sense. Even the renowned Socrates (d. 399 B. C.) with all his powers of original thinking is guilty of slavishly adopting a customary idea of his time: to-wit, that physical and astronomical phenomena "are of a divine class, interdicted to human study." (Grotius, Hist. Greece, vol. 1, p. 499.)

In passing, let us say that the Greek belief, to-wit, that the universe is composed exclusively of earth, air, fire, water is well set forth by Ovid. (Metamorph., Dryden's translation), as follows:

> "Earth rarefies to dew; expanding more
> The subtle dew in air begins to soar;
> Spreads as she flies and weary of the name,
> Extenuates still, and changes into flame.
> Thus, having by degrees, perfection won,
> Restless soon untwist the web they spun,
> And fire begins to lose her radiant hue,
> Mix'd with gross air, and air descends—dew:
> And dew condensing does her form forego,
> And sinks, a heavy lump of earth, below.
> Thus are their figures never at a stand,
> But changed by Nature's innovating hand."

It was Plato (d. 347 B. C.) who learnedly coins the phrase "first principles" as an addition to earth, air, fire, and water in an attempt to understand Nature. Aristotle (d. 322 B. C.) advances the condition of knowledge (Logic) when he conceives Nature as composed of mind and matter. Yet in the 1600's we find Francis Bacon (De Sapient Vet. cap. 18) solemnly saying: "Nature (Proteus) formed everything with matter (metals, cattle, plants), and her task ended she appears to sleep and be at rest, nor to labor at, attempt, or prepare any species farther." Newton (d. 1727) asks: "Are not gross bodies and light (or either) convertible into one another?" Here, Newton follows Strabo, the Greek geographer and historian (d. 24 A. D.) who is of the opinion that everything is in motion, and earth becomes water, fire or cold —and water earth again.

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Glimpses of Democritus' conception of the soul, and the theory of colors, and more especially what he thought of human happiness, as a possible ideal.

Democritus had been a tireless traveler; had visited Greece, Egypt and the Far East. Everywhere, he sought knowledge. He is among the world's great scientific minds, but unfortunately our intimate knowledge of the philosopher's life is based almost wholly on tradition. Whatever he taught about atoms, we may assume he was repeating ideas from times still more remote—with a few crumbs of his own added. In Egypt he lived seven years, delving into mathematics; here, he was influenced by the Magi, and by other astrological systems of the East.

Democritus, like all philosophers of that remote era, regards it as his paramount duty to try to think deeply about the soul. While he does not know much about the soul, at least he believes and teaches that it differs from the body. His notions are hazy, and he speaks of round, smooth atoms, "specially mobile." He comes to the conclusion that breathing keeps the soul alive, for when a man stops breathing, that is the end.

Democritus also made an attempt to understand color; he soon had the idea of primary and secondary colors and made lists in each class. The old Greek was shrewd enough to realize that what we call color is not "in" the object, as a unit, but that color depends on other things, such as physical qualities and relations. Centuries later, Democritus' notions of color were taken up and verified by the great Isaac Newton (d. 1727).

Here are one or two observations of Democritus on that fruitless search made by men since time began, that is, the quest for happiness. The Greek had spent all his wealth traveling about seeking knowledge and in his declining years was reduced to poverty. This experience, however, was also a good school for Democritus. And in his old age and misfortune Democritus penned words that have scarcely been improved upon in all the centuries. These words were written 2,000 years ago:

"The thing to be desired is pleasure, not pain. And true pleasure is not found in the senses; it has its principle in the soul.

"Happiness consists not in the possession of wealth or flocks or herds, but in good humor, in a just disposition, and in tranquillity of soul.

"Hence, the necessity of avoiding extremes. Too much and too little are alike evils. True happiness consists in taking advantage of what one has, and being content with it."

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Democritus' idea of atoms was taken up by gifted thinkers as time passed. Among these men we find the notable Latin poet-philosopher Lucretius, or Titus Lucretius Carus. He was born 95 B. C., died 51 B. C., aged 43; yet in that brief time this thinker was especially happy, writing on Nature, developing with beauty of expression and poetic imagination the atomic theory. He also wrote much about ghosts and goblins, (a common theme in his day) and some commentators even seem to believe Lucretius was a haunted man, of abnormal tendencies. Also, Lucretius' enemies, in rival schools of thought, tried to make out that he was crazy. Some even pretend that the poet committed suicide.

All this matters little, now, and we are momentarily concerned with his idea of atoms, and his notions of natural philosophy because he borrowed them from Democritus. Lucretius has interesting lines on fire as a physical wonder, and tells of man's transition from savage to civilized life through harnessing fire. The full title of his immortal poem, "De Rerum Natura," might be called "The Book of Knowledge."

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Seeds with tender shoots recall old Greek studiousness, as well as quaint and child-like blunders.

In looking into what today would be called the domain of formal science in ancient Greece, we must not rest content by reporting manifest ignorance, superstition and child-like credulity on the part of Greeks, nor on the other hand, because the Greek mathematician, Hipparchus, (d. 126 B. C.) catalogued 1,080 stars, developed trigonometry and actually concluded by experiments that there is a slow recession of the visible heavens (change of longitude of fixed stars, or stardrift in space) that, therefore, the entire Greek population was in a high state of general intelligence. Hipparchus' discovery was unique, but the slave digging in the pit near by, kept on digging under the rod of the master.

And that slave is the type of our Common Man of the period—and for ages to come.

As it has since been reckoned that the celestial circuit, first glimpsed by Hipparchus, is completed only in 25,800 years, the amazing character of the Greek mathematician's tentative discovery calls for well-nigh heroic praises. After charting 1,080 stars, Hipparchus decided to check their positions with those made 150 years earlier by Timocharis and Aristyllus; and was puzzled to find that locations ascribed to the stars by the older astronomers did not agree with later reckonings. There seemed to be a curious drift in the place formerly held by the stars, as reported. Could it be possible that the heavens were moving? Again and again, Hipparchus checked up

individual stars, in additional tests, and found that he had made no error in his calculations. It then dawned on him that of a certainty the whole universe was adrift on the unknown sea of the sky. In modern phraseology, the precession of the equinoxes verifies a slow receding motion in the earth, not in the stars; or in other words, our earth is drifting through space; the great year "Plato" coming once in 25,800 normal years.

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Here before us then is a classical illustration of the way the masses ultimately receive dividends of knowledge. One supreme thinker, in this case Hipparchus, discerns new laws (conditions) governing this universe; the light is dim it is true, and contrasted with the midnight of ignorance around about, Hipparchus' discovery made no more impression than that of a match whose feeble blaze is immediately blown out by the wind. But nevertheless the world was never again to be wholly as dark as it was before Hipparchus, the patient scholar, consumed his brief life in the unrecognized labors of the scholar. After his day mankind had reason to be less and less afraid of those malicious ghosts that were supposed by the fervid Greek imagination to rule this universe. Hipparchus' uncovered a majestic law of order, a law that took the place of myth, for at least one man in Greece—and that man, Hipparchus. We are thus going back to absolute fundamentals in this story of the rise of the masses. We have set up and have endeavored to show that as the latest inheritance of Time, the conception known as Democracy had to do among other things with the spread of knowledge; and necessarily one man has to affirm knowledge by incessant mental labor, before even a second person may be in a position to be taught. The contrast between the new enlightenment of Hipparchus, and the benighted condition of millions of slaves on which the social system of Greece was bulwarked, is here expressed in terms of one man against the entire population, limited in this case to the crumb of law (condition) on Nature's ways. No wonder social evolution is infinitely slow; how long will it be before men generally become intelligent on this one idea of the

drift of the skies? Obviously, centuries will roll into oblivion; but Greeks in all departments of knowledge are at work and results will come more swiftly, by and by. Here it is well to see that modern development is but a dividend on past labors, originally started by men dead and gone centuries ago. This fact should not discourage us, but on the contrary should stimulate to new endeavors each man for the general cause, that we too may add our mite before the sun goes down. . . .

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Progress in formal knowledge is exceedingly slow; often, the centuries seem to stand still.

We may before passing to intimate details of other Greek victories for knowledge round off the general conception of ancient astronomical lore. Greek formal knowledge in this field was finally embodied in Ptolemy's "Almagest" (150 A. D.) wherein the earth is ingeniously pictured as the center of the universe, all the stars revolving around our own globe once in 24 hours; though to be sure Ptolemy was forced to argue that sun, moon and earth describe variously conditioned orbits around the familiar center. Ptolemy accepted and developed the writings of Marinus of Tyre, a geographer presumably of high repute but unknown to later generations, except as recalled by quotations made by Ptolemy. Ptolemy also copied and enlarged on Eratostenes (d. 194 B. C.); unifying the knowledge of his predecessors, Ptolemy expressed the sum total of geographical and astronomical lore of the Ancient World—information that with all its gross errors was to hold dominion over the wisest of mankind for many centuries to come.

Among other achievements, Ptolemy computed the size of the earth by means even now considered the best, the measurement of an arc of a meridian. We quote from Whewell (Hist. Inductive Science): "Advocates of the Ptolemaic theory . . . . conceived that a bar, or something equivalent, is connected at one end with the earth; that at some part of this bar the sun is attached; while be-

tween that and the earth, Venus is fastened, not to the bar directly, but to a sort of crank; and farther on, Mercury is joined on in the same way. They did not fully understand the nature of these bars—whether they were real or only imaginary—but they did comprehend their action, as they thought; and so they supposed the bar revolved, carrying the sun and planets along in a large circle about the earth: While all the short cranks kept flying around, thus sweeping each planet through a smaller circle." Movements of the planets were to the ancients extremely complex. Venus, for instance, was sometimes seen as "evening star" in the west; and then again as "morning star" in the east. Sometimes she seemed to be moving in the same direction as the sun, then going apparently behind the sun, she appeared to pass on again in a course directly opposite. At one time she would recede from the sun more and more slowly and coyly, until she would appear to be entirely stationary; then she would retrace her steps, and seem to meet the sun. The meaning of all these facts was accounted for by an incongruous system of cycles and epicycles. The system Ptolemaic passed current for 1,400 years, and during this time astrology was ranked as the most important branch of knowledge. Star-diviners were held in the greatest estimation, and the issue of any important undertaking or the fortune of an individual, was foretold by means of horoscopes.

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The idea that our earth is the be-all and end-all of the Cosmos, continued to be accepted in a servile way till the 1500's. Nicholas Copernicus (d. 1543) Canon of Frauenburg, devoted himself with supreme scholastic heroism to the formidable task of correcting the stupendous error of the ages. From that point, progress in astronomy took on the form of a very early struggle between science and religion, of which we shall tell in another connection, but here rest content with mentioning that Copernicus' scientific revelations were denounced even by Luther and by Melanchton, head and front of the Reformation movement. To such an extent are even the

best of men victims to preconcerted ideas concerning "what" comprises progress.

Pythagorean system (500 B. C.) taught that the sun is a moveable sphere in the center of the universe, around which all the planets revolve. Here again we are face to face with the difficulty of demonstrating fundamental originality to any one thinker, whatsoever.

Pythagorean system of the 500's B. C. is behind the Copernican and Newtonian of the 1700's A. D. Voltaire, in London on the day of Newton's funeral, wrote a vivid soliloquy on Newton stealing the secret of God Almighty (theory of gravity). Voltaire might better have said that Newton's work was, all said and done, the final appropriation and distribution of dividends from the early Greek investment in knowledge. We do not mean that Newton's work should be minimized; on the contrary, we disavow that thought entirely, as we shall show in a few moments. Only the dividends from the Greek investment were very late in maturing. It is all somewhat like the familiar story the astronomers tell of the fathomless abyss of time—light from remote stars now reaches the earth only after traveling millions of light-years, but arrives at last.

While the Pythagorean principles were a truer explanation of Nature than was Ptolemy's astrological lore, for various reasons the Pythagorean philosophy was overborne and Ptolemy ruled the minds of men for many centuries. We do not say that Copernicus' work was a revival of Pythagoras; far from it, but on the contrary, Copernicus' conclusions verified the unscientific theories of the ancient mathematician.

Pythagoras was a picturesque fellow, noted for his physical beauty, his long hair, his ready wit, and his original ideas. He told folks he had a golden thigh, and that he had been on earth at least four times before, in other lives, was the reincarnation of great thinkers that had gone before, whose names he mentioned. The philosopher pretended he could even write on the face of the moon. His plan was to mark a message in blood, on a mirror and then reflect the moon's rays till the inscription would appear on the moon's disc. Also, Pythagoras

was a practitioner of mesmerism, as we would call it, today. Pamblichus tells us that Pythagoras tamed a savage Daunian bear by "stroking it gently with his hand; subdued an eagle by the same means; and held dominion over beasts and birds by the power of his voice, or influence of his touch."

* * *

Here it is time to pause and try to think clearly on what is meant by the principle of development, as applied to social evolution; you have your own work to do, and even the great Aristotle did not do your part.

Here, another difficulty in tracing social evolution, when limited in the customary way to a few selected names, enters in. The situation is fundamental, and we are often misled by summaries of "great" names. Let us illustrate by using the famous name, Aristotle. That philosopher's works are honeycombed with such phrases as these: "Nature is always striving for the best"—what does that mean? "From nothing comes nothing"—what does that signify? Yet we find writers who will tell you that Aristotle "anticipated" Charles Darwin's profound "Origin of Species" published over twenty centuries later. It is true, Aristotle talking of development, meant that when you turn over a fact in your mind you find other facts imbedded in the original fact; yet are we to concede, therefore, that Aristotle forecast the idea of evolution in the physical world? Charles Darwin (d. 1882), in his introductory, tells us: "When on board H. M. S. 'Beagle,' as naturalist, I was much struck with certain facts in the distribution of the organic beings inhabiting South America, and in the geological relations of the present to the past inhabitants of that continent. These facts seemed to throw light on the origin of species —that mystery of mysteries, as it has been called by one of our greatest philosophers. On my return home, it occurred to me, in 1837, that something might perhaps be made out on this question by patiently accumulating and reflecting on all sorts of facts which could possibly have any bearing on it!"

Darwin worked five years on what he terms a "sketch" and kept checking up his facts for fifteen years thereafter. Finally (1859) he goes on to say, "My work is now nearly finished, but as it will take me many more years to complete it, and as my health is far from strong, I have been urged to publish this Abstract." Note that he does not call his "Origin of Species" more than an Abstract. As between Darwin, intently engaged in surveying innumerable aspects of physical life, over many years of patient research, bringing to his task the mature decisions of a wonderful mind, and the general remark of Aristotle that out of nothing comes nothing, or in short, mere potentiality without actuality is non-existent, by itself—is a vast gulf.

* * *

However, the one great fallacy in using the argument of "celebrated names," to tell of our race's progress, is that the practice infers a too immediate acceptance of knowledge by the people.

Furthermore, one of the ironies of existence is that scientific men, themselves, are too often cold to receive new knowledge; the history of all great ideas is usually one of hostility on the part of brother-scholars. How much less, then, must we expect from those uninformed swarms of human beings whose minds are filled with the superstitions of the ages? To select a few names, certified as eminent in learning or in morals, such as Aristotle, Archimedes, St. Paul or Copernicus, and to jump from that point to the inference that the general condition of society at a given era, is clearly revealed by citations from the higher thoughts of these leaders (or others of the type), is one of the amiable conceits of History—at once false in theory and false in fact. On the other hand, the story of social evolution must be patiently sought in a much larger, more complex and difficult research having to do with the Mind, at this or that period under consideration, on the ideas of that time, and on tendencies toward knowledge rather than immediate certification of that knowledge to the people.

At least, let us get this much clear: While the problem of the rise of the Common Man has indeed to do with

uncovering here and there a splendid figure of mental or moral enlightenment, like Aristotle, St. Paul, Copernicus and others of the titanic type, yet likewise in addition social evolution is intimately bound up with an unseen movement which we may describe as lifting the level of average human knowledge, somewhat as the water in a once dry gulf slowly changes its level through centuries, fed by underground springs, each spring hidden from view and in itself contributing an infinitesimal share. . . .

* * *

We now mention some of Aristotle's failures; and we do so to show the progressive side of knowledge.

The learned Whewell (Hist. Inductive Science) raises the question, "Why was Aristotle's progress limited?" meaning why did not Aristotle discover laws in physics as he did in the domain of the intellect? This is not easy to answer. It would appear on the whole, that Aristotle did not grasp general laws from mechanical facts, as easily as he did formal intellectual laws from the domain of the mind. For one thing neither Aristotle nor his predecessors or associates understood the mechanical force called pressure; and it was not till 110 years after Aristotle's time that Archimedes (d. 212 B. C.) gave a simple explanation of the straight lever loaded with two heavy bodies and resting upon a fulcrum, or the principle of the balance, under conditions Archimedes pointed out. Furthermore, from that time till the days of the Dutch Stevinus (d. 1620) no mathematician had been able to demonstrate in the form of a law, the problem of a weight on an inclined plane. Fully 2,000 years elapsed between Aristotle's vague thoughts on pressure and equilibrium (although he did not know the forces by these words), and any formal advance in the mathematics governing the simplest forms of mechanics.

When we look back and think of the field the modern world understands as mechanics, and wonder why we do not hear more concerning mechanical inventions among the imaginative Greek race, and other peoples

hereafter to be discussed, we will save ourselves much time if we understand that the field did not exist, as a department of primitive formal knowledge. At best the Ancients used the screw, the lever and the wedge, and at that in a haphazard way. Isolated inventions of the first order, such as the compass (1200's) and printing with movable type (1400's) are exceptions; but on the whole the development of mechanics as a definite branch of knowledge was unknown to Greece, Rome and the Middle Ages. We are, of course, using the word in the sense of machinery, built on mathematical principles; we concede to the Ancient world the glory of formal building art, such as the great temples of Egypt, Greece and Rome, the wonderful Gothic cathedrals to the Middle Ages. But the mathematical side of what today we understand by the terms pressure, load and weight was not intelligently recognized by the physical philosophers of Greece and Rome, nor yet by their successors in Mediaeval times.

For example, in this field even the great mind of Aristotle was occupied in guessing. He asks: "Why does a small wedge split great weights?" "Is it," he answers, "because a wedge is composed of two opposite levers?" Again, "Why, when a man rises from a chair, does he bend his legs?" "Is it because a right angle is connected with equality and rest?" "Why can a man throw a stone farther with a sling than with his hand?" "Is it because when he throws with his hand he moves the stone from a rest, but when he uses a sling he throws it already in motion?"

It is clear from these illustrations that Aristotle, in mechanics, is merely answering one question by asking another. But at least he was raising the question, was thinking intently on the subject. That mental attitude in itself, contained a great force to help the Common Man onward. Each day thousands ask questions and fail in the direct answer; yet are legitimate helpers in the common cause. For example, a list of the predecessors to Marconi bearing on the problem of wireless telegraphy, would fill an interesting chapter; and this illustration is but one of hundreds that might be undertaken, in endeav-

oring to sum up fundamentals of formal knowledge eventually developed thru a long series of failures all gathering round the central question, "Why?" Marconi is immensely indebted to very many men who did not succeed. By the same token, no doubt innumerable Greeks and Romans tried to understand, but failed to grasp the mathematical principles behind wedge, screw, and lever. Knowledge is progressive; and the negative side of efforts that failed is seldom set forth but is wholly as important as the side of positive achievement. The science of the passing moment is merely the latest form of old thoughts. So it will continue to the end. And the questioner is thus the pioneer of mental progress.

* * *

A moment ago we mentioned Archimedes. This pioneer in formal knowledge based on inductive reasoning was born at Syracuse, island of Sicily. His contributions to learning comprise geometrical principles as well as an elementary treatise on arithmetic. Archimedes not only discovered the principle of the lever (mathematically regarded) to which we have already referred, but also invented the endless screw, the screw-pump, noted the burning-glass or concave mirror, and devised that powerful weapon of ancient warfare, the catapult. In his time, also, we read of the suction-pump, the sun-dial and the water-wheel. Tradition connects him with these devices, but we hesitate to accept the myth without qualification.

Here is an old story (Vitruvius) showing Archimedes's power of observation and inspiration. We are told that Archimedes, having been assigned the problem of determining whether or not a crown supposed to be made of pure gold had been alloyed with silver, devised the following method: First he measured the volume of a mass of gold equal to the mass of the crown, putting the gold in a vessel of water and measuring the overflow; measured, in the same way, the volume of a mass of silver equal to the mass of the crown. Lastly, measuring the volume of the crown, the philosopher found it to be intermediate between that of the gold and that of the silver. From these data it was a simple matter to compute the

percentage of silver in the crown. This method, it is said, suggested itself to him as he was getting into his bath, where he observed that the rise of the water on the sides of the tub was apparently proportional to the volume of his body immersed. Archimedes, overjoyed, leaped from his bath tub, and without waiting to dress, raced thru the streets shouting, "Eureka! Eureka!" (I have found it! I have found it!)

* * *

The so-called wonders of the Ancient world are named in this jingle.

"The Pyramids first, which in Egypt were laid;
Then, Babylon's Gardens, for Amytis made;
Third, Mausolus's Tomb of affection and guilt;
Fourth, the Temple of Dian, in Ephesus built;
Fifth, Colossus of Rhodes, cast in brass, to the sun;
Sixth, Jupiter's Statue, by Phidias done;
The Pharaos of Egypt, last wonder of old,
Or, the Palace of Cyrus, cemented with gold."

In 500 B. C. we hear of Xerxes's bridge of boats across the Hellispont. The long walls of Athens were completed in the 400's. We also read that Meton set up a sun-dial at Athens, 433 B. C.; the wonderful temple Athene Alea was erected at Tegea; the lyceum built at Athens, 342; the art of burning colors into wood is said to have been invented by Gausias of Sicyon, 350; Aristotle founded the first private library, 334; the bold adventurer, Pytheas, explored Thule, and Alexander went as far as India; the admiral of Alexander brought back sugar from India; Pharos of Alexandria is the first known lighthouse, 280; from that year dates also the famous Colossus of Rhodes; and about this time we learn that the theory of fixed stars was promulgated by Aristarchus; within a few decades, Hero of Alexandria invented and improved the formula for determining the area of the triangle; Manitas wrote down medical receipts; while a century earlier Eratosthenes by the crudest tools (sticks), yet with surprisingly close results, determined the circumference of the earth and the sun.

Greek culture represented by famous Alexandrian library; librarians as publishers.

Ptolemy Philadelphus brought into existence in Alexandria the famous Alexandrian library. This institution in addition to books included also what may be called a university organization, a staff of lecturers with well appointed lecture rooms. These lecturers were supported from the royal purse or by foundation funds, and their class rooms, enduring for nearly two centuries, were filled from all parts of the world. The language was Greek.

Under the general policy laid out by Ptolemy, a skilled reader, who was placed on a high seat in the center of the lecture room, read the text in such fashion that it could be taken down at one time by thirty or forty copyists. These copies were then placed in the hands of the most scholarly of the scribes for collation with the original text. The copy as corrected was then officially stamped with the initial of the chief librarian.

The most famous of the librarians of this great institution was Callimachus, whose work was carried on between the years 270 and 250 B. C. It is from Callimachus that we have the utterance, "A big book is a big nuisance." His particular objection to a big book was, however, the difficulty of preserving the great roll of papyrus, which is brittle and difficult material to handle.

For the purpose of carrying out this policy of making Alexandria not only the center of literary activities but almost the only place in which scholarly research could be carried on effectively, Ptolemy, in the year 281 B. C., placed a prohibition on the export of papyrus.

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And in spite of the curse on all manual laborers the Common Man, through servile toil on immense tombs, temples and walls was slowly but surely winning his way.

These barley-corns of practical progress (and others of a similar "practical" nature) had a greater immediate influence on the Common Man than did intellectual fencing in the academic groves. Above all else the Greeks

carried the art of building, more especially harmonious designing, to a greater success (in some respects) than the world has seen since their time. Greek forms have never been improved upon. The Doric, Ionic and Corinthian types are basic and final. The principle of the arch was unknown to these builders, and as a rule Greeks confined themselves to the columnar, but Egyptian influence is clearly seen in Greek dimensions and in Greek conception of harmony and proportion. However, the Greeks sacrificed everything to exterior stateliness, and often there was little room in their temples for more than a shaft of sunlight, through the doorway. Wright (New Century Book of Facts) says: "The far-famed temple at Delphi said to have been designed by architects Trophonius and Agamedes, having been destroyed, a new one dedicated to Apollo was undertaken about 548 B. C. The front was of Parian marble, and the walls were richly sculptured with mythological scenes. Bronze and marble statues adorned the interior, while golden shields and kindred trophies gleamed from the architraves. In 88 B. C. the temple was plundered by the Roman general Sulla; and Nero is said to have carried away about 500 of its statues. Worship was finally abolished by the emperor Theodosius (379-395 A. D.).

"The world of art never tires of sounding to the supreme glories of the Parthenon, that Doric temple of goddess Athene Pathenos on the Acropolis at Athens. Its architects were Acinus and Callicrates, and the work was under supervision of the celebrated Phidian, during the reign of Pericles (465-439 B. C.). It is 227 feet in length, 101 in breadth and 65 in height and was built wholly of Pentelic marble, except the roof, which was of Parian marble. In the eastern end of the temple stood the colossal ivory and gold statue of Athene by Phidias. It was 39 feet high, and the value of the gold alone is estimated at about $465,000. The edifice was surrounded by columns 34 feet in height. The sculpture on the pediments represented the birth of Athene, and the dispute between her and Poseidon for the possession of Attica; the metopes depicted the battles of the Centaurs and the Lapithae; while the great frieze showed the procession of the Pana-

thenaea. A number of the slabs of this frieze, with 15 metopes and other sculptures, were removed by Lord Elgin in 1801 and are now in the British Museum. The artistic effect of the sculptures and architecture was heightened by the use of color and metal to throw up the details. The Parthenon was transformed into a Christian church about the beginning of the sixth century, and was dedicated first to St. Sophia and later to the Virgin. After the conquest by the Turks (1458) it became a mosque, and a minaret was constructed in the southwest corner. During the siege of Athens (1687) by the Venetians it was used as a powder magazine, and on September 26th, a shell crashed through the roof and destroyed the inner portion of the temple.

"The Mausoleum of Halicarnassus, one of the seven wonders of the Ancient world was erected in 353 B. C. by Queen Artemisia in honor of her husband, Mausolus. It was the work of the sculptors Scopas, Bryaxis, Leochares and Timotheus. It was built of white marble with Ionic columns; total height 140 feet. The Knights of St. John pillaged it (1622) to build the citadel of Budrum, and the specimens of these 'Budrum Marbles' were sent to the British Museum by Sir Stratford Canning (1846) and by Newton (1857)."

We have space to mention only one additional Greek architectural glory, the so-called Colossus of Rhodes. The famous statue of Apollo at Rhodes, one of the seven wonders of the old world, stood at the entrance of the harbor, though not bestriding it, as is often said. The statue was of bronze cast in sections, and occupied the artist twelve years. It was over 100 feet in height and was erected about 280 B. C., but was overthrown by an earthquake in 224 B. C. It remained lying till 672, when Moawyia, general of the caliph, Othman IV., sold it to a Jew, who loaded the junk on 900 camels.

Many eminent historical and educational critics think the influence of the Greek athletic games had much to do with these and other extraordinary expressions of beauty of face and form, in Greek art, but it is equally reasonable to hold that the unusual work of the 300's and 400's B. C., presupposed men of supreme genius rather than games, or chisels, or blocks of marble.

If it were simply a question of chisels, marble or athletic games, do not forget that we have tens of thousands of chisels, vast quarries of marble and innumerable athletes in our own Republic; but we have not yet heard of any modern sculptor producing a Venus de Milo, an Athene, a Hermes, or a Farnese Hercules. There must have been some other cause; and let us ask at once, was not that missing factor "the man"—himself?

It was an age of remarkable minds, so far as line and proportion go; the works of Calamis, Pythagoras of Rhegium, Myron, Phidias, Polyclitus of Argos, Agoracritus of Paros, Alcamenes, Cresilas of Cydonia, Paeonios of Mende, Praxiteles and Scopas, embody the highest artistic ideals in supreme mastery of technique. These noble spirits expressed popular conceptions of gods and goddesses, athletic heroes, flying victories, and portrait-busts depicting the varying moods of hero-men.

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The glory of Greek thought had a practical as well as ethical side.

We must recall also, in passing, that Greek literature may be held to be the forefather of all subsequent literature of the Western World; in ethics, logic and geometry, the Greeks stood as pioneers. Also the Greeks perfected the epic, lyric and dramatic; and in prose, the historical, oratorical and philosophical types of arguments and dialogues.

The immortal poems of Homer, the Iliad and the Odyssey are the finished product of a poetic age. Controversy has arisen concerning Homer and his work, but we are not concerned whether a poet named "Homer" ever lived, or whether on the contrary the so-called Homeric poems are a patchwork of other minds. Suffice it to say there was a great mind behind the work or if it will please you better, many great minds; at any rate, much human suffering, misery and experience in men's ways, both vain as well as noble ways.

Æsop's Fables (900's B. C.) show the keen wit of an ancient Greek. Æsop, born a slave, was freed by his mas-

ter we are happy to say, because of the slave's unusual skill in humorous ridicule. It is related that Æsop went to live in the court of the renowned Croesus, king of Lydia. Tradition tells that Æsop (for his sarcasms) was finally hurled from the precipice at Delphi. As in the case of Homer many critics think the book called Æsop's Fables is not limited to actual tales from one man's pen, but includes an anonymous round of ancient wit and humor.

For upwards of 2500 years millions of human beings have been entertained and instructed by the great teacher, Æsop. He taught by jest, by ridicule, by buffoonery, by jibe, by insolence; his merry heart and his instinct of lampooning men's foibles made Æsop welcome as a prince of satirists. If you wish to know how little human nature has changed in the 2500 years that have vanished since Æsop wrote, open his book and read his fables about the fox and the grapes, the ant and the grasshopper.

Archilochus is held to be father of the lyric and we also mention Simonides (660 B. C.), and the noted elogists Callinus, Phocylides, Xenophanes, and Hippona, "outcast of Ephesus."

The drama attained its highest excellence in the trilogy of Greek tragic writers, Sophocles, Euripides, and Aeschylus, the latter the true founder of the school. Sophocles is esteemed "most perfect" tragic writer of classic times.

In comedy we mention Dionysius and the dramatists Cratinus, Eupolis and Aristophanes, the latter not only a great satirist but a great poet. After his death, comedy turned to social rather than political themes. Herodotus (400's), held to be Father of History was also the first artist in prose-form. Likewise, Thucydides may be styled the first philosopher of history. Xenophon may be placed next in order, as historian. Manetho (273 B. C.) wrote Egyptian history, based on knowledge of Egyptian sources. Nor should we overlook forty books of history (of which we have five complete) by Polybius (400's B. C.); a medicinal epic by Nicander (150 B. C.); Strabo's

geography (24 A. D.); a libary of universal history, by Diedorus Siculus (d. 20 B. C.).

One of the earliest writers on botany, Theophrates (372 B. C.), together with fragments of geography, geometry and astronomy by Eratosthenes (275 B. C.), divide scholastic honors with Euclid (300's B. C.) and with the physical philosopher, Archimedes (207 B. C.). Euclid was probably the founder of the mathematical school at Alexandria. When Ptolemy asked him if there were not an easier way of learning geometry, Euclid made the celebrated answer, "There is no royal road to geometry." Euclid's "Elements," in thirteen books, still survive and in part is used in modern schools, as a text-book of elementary geometry. Euclid's work, translated into many languages, is probably better known than any other elementary mathematical writing. The first printed edition, from Arabic in 1482, is still in use, as a text-book in Great Britain. Euclid also wrote "Data," a collection of 100 propositions in geometry, a book praised by Newton.

CHAPTER XVI

Development of Geography

Is the earth round or flat? Hecataeus Father of geography; the amber trade; Greek colonies; Herodotus' wanderings; geographical knowledge, adventure and commerce open new world to benighted man.

The question of the shape of the earth does not concern us today for we know that well enough; but our ancestors of Greece believed that all manner of land and sea monsters were eager to devour human victims; and the simple fact of sunrise, night and day, tides, volcanoes, and a world of other natural conditions filled Greeks with wonder, fear, terror, as the case might be. We have now arrived at the part of our book on the rise of the Common Man when we must go back to the time that even the wisest men believed the world to be flat; we must reflect sympathetically on the puzzling and childish mental speculations of our ancestors; and with gratitude we summon pioneers of social evolution who by their life-labors as scholars, or by their audacity in venturing on perilous voyages, as sailormen, little by little broadened the general practical knowledge of their time; and in the end were questioning whether our earth might not possibly be round, instead of square or flat? But the final experimental solution of that mighty problem was to be reserved for bold navigators 2900 years after Pythagorean philosophers (500's B. C.) had passed into eternal silence. . . .

It is true, a very few of the wisest men of Antiquity knew that our earth is round and not flat or square; but the Greek population lived and died in dense ignorance of the explanation of commonest facts of the natural world, such as a twelve year boy of today reads on the first page of his geography.

Aristotle (d. 322 B. C.) wisest man of Antiquity knew the earth is round and made ingenious arguments to which we shall refer, presently. As for that, Anaximander (d. 546 B. C.) imagined our earth as swinging in the universe, detached on all sides from the vault of heavens; he did not teach that the earth is round, but said it is shaped like the section of a cylinder. Thales (600's B. C.), preaching that water is the universal element, seems to have come to the conclusion that the earth is a sphere. In the Homeric poems (900 B. C.) earth is figured as a disc floating in the skies, or as a circular plane, but this theory was vigorously disputed by other wise men. The general belief was that the earth floats on the water, and that whenever the earth moved earthquakes result from the strain. Pythagorean philosophers (500 B. C.) held as a certainty that our earth is a globe. However, there were no proofs according to modern standards. Ancients arrived at a tentative idea that the earth must be round because a circle was conceived as the "most perfect form," and hence the earth as supreme perfection is necessarily round—a curious blending of fact and fancy, based on vivid imagination. This view was adopted by Hecataeus (d. 476 B. C.), the famous Greek known as Father of Geography.

Aristotle, who wrote and thought in universal terms, early made a two-fold proof of the rotundity of our earth. His first test is based on what we would call today a rude type of the law of gravitation, his second has to do with eclipses. As to gravitation, we must not carry scholastic honors too far. Aristotle's idea was that heavy bodies fall to the center, lighter ones to the surface, a conjecture offered to explain why men do not fall off the earth, if as some say, the earth is round. Aristotle finally concluded that the real reason men do not fall off the earth is because mortals "are too light." If, he argued, heavy bodies go to the center, in physical displacements, all nature "tends" to the form of a sphere, or at least a circle. Aristotle's argument about eclipses is that the shadow of the earth on the moon shows earth's outline to be round. This was certainly a marvelous conclusion for

any man of that remote day to reach, considering that all he had to go by was his reason and his eyesight.

Aristotle (de Coelo, lib. II. cap XIV) then adds: "Wherefore, we may judge that those persons who connect the region in the neighborhood of the Pillars of Hercules with that toward India, and who assert that in this way the sea is one, do not assert things very improbable." Continuing his argument on the alleged rotundity of the earth, Aristotle calls attention to the fact that elephants inhabiting each extreme end of the earth are of identical species—another proof to his mind that this circumstance was a consequence of the extremes. He also observes that when we go north or south the horizon changes; the stars of Egypt are not seen in the countries to the north, he tells us. But Aristotle, indeed all the Ancients, thought the earth much smaller than it really is. Aristotle's idea was that the circumference is 400,000 statia, and while the exact unit of that measure is not known, his figures, in round terms, would be somewhat under 700 miles, or 35 times short of what we now know is our earth's actual circumference, on the equator. The ancient belief in the smallness of our earth continued till the 1500's. Columbus, sailing westward, had figured on reaching Cathay in a few days.

Archimedes (250 B. C.) accepting the theory that the earth is round, goes on talking of the sphericity of the sea. A curious fact, however, is that the familiar sight of the sail before the hull of the vessel is visible (hull-down) seems never to have been noted by the Ancients of this period—

> . . . "the first beam glittering on the sail,
> That brings our friends up from the under world."

It is not till the time of Strabo (d. 24 A. D.), that we read, "It is evident that when persons on ship are unable to see at a distance lights which are on a level with the eye, the cause of this is the curvature of the sea; for if those lights are raised to a higher level, they become visible, even though the distance be increased. . . Again, when men are approaching the land from the sea. . . objects which at first low attain a greater elevation."

Here we must make a condition; knowledge and the spread of knowledge are two distinct facts. Aristotle knew that our earth is round, but the Common Man working in the ditch, just outside Aristotle's library did not know it; nor was even the laborer's son's grandson, nor yet that grandson's grandchild to know that very simple fact, of which the master wrote learnedly. For many centuries to come, the Common Man continued to believe that our earth is flat; hence if you walked too far in one direction, you would fall into an abyss and perish miserably. In the 300's A. D. the learned Lactantius asks derisively, "How is it possible for men to stand with their heads downward on the 'other' side of the earth?" And he soberly concludes, "It is impossible to save a fool from his folly." In the 400's A. D. Augustine argued, "It is impossible; there is no other side to the earth, because it is not mentioned in the Bible." In the 500's, the scholar Indicopleustes describes the earth as a flat floor held up by four posts; the sun goes behind a mountain at night and that makes the darkness. In the 700's, Virgil of Salzburg wrote in favor of the antipodes, but Boniface, Archbishop of Metz denounced the bishop's reasoning as blasphemous. "There are no antipodes, for if such were the case, the inhabitants there would be out of the reach of salvation." Boniface called on Pope Zachary to censure impious bishop of Salzburg.

* * *

Notable part played by fishermen, sailors and traders, in expanding Greek knowledge; Hecataeus's map a triumph of earliest geography.

We would fail greatly in our quest for facts helping along the rise of the Common Man did we not emphasize, in passing, the very early practice of Greece in sending out colonies and establishing trading posts, more especially along the Euxius (Black) Sea, and the northern side of the Mediterranean. Miletus, Sinope, Tarentum, Tyras, Olbia, and many others, go back as far as 770 B. C. (Sinope) and tell us much of seafaring Greeks, as well too

necessarily of the growth of geographic information among sailormen, fisher-folk, travelers, traders and colonists. No less an authority than Tozer (Hist. Ancient Geog.) reminds us with ample detail, that Rome pilfered practically all her geographical lore from Greece; that where she tried to be original her attempts were crude as well as paltry.

One of the earliest maps (520 B. C.) offers an outline of the world, according to Hecataeus, the Milesian historian, otherwise known as Father of Geography. Yet he evidently knew nothing of Europe, beyond the Alps. He views earth as a flat disc. Hecataeus is the first to mention India, by name. Our globe is shown as an island, and the chart is in effect a fair outline of the Mediterranean and the Black Sea. The Nile is set forth as running into a far off ocean. Hecataeus has a place for the Persian gulf, and his map of Italy is excellent, but why has he not marked down the site of Rome? His map is in outline a coasting survey, numbering the Greek colonies. Hecataeus lived in Miletus, a famous seafaring town, and it would appear that much of his information was gained by talking with sailors and traders. The interesting fact is that sailors and traders, home from Gadeira, just beyond Gibraltar, where Phonicians had dug for tin, or traders back from remote Scythia, beyond the Black Sea, were the true custodians of the geographical culture of the time; and travelers' tales of queer tribes, regions, wild beasts, provided beginnings of true physical knowledge of our expanding world. Homestaying Greeks had necessarily figured the earth as limited to near-by islands of the Aegean Sea, or to petty colonies in Italy or along the Euxius; but now little by little the world broadened in a way that must have taxed common sense. If the listeners' eyes bulged, so much the better. Hecataeus's chart of the Mediterranean must command the warmest praises of students of that noble science, geography. Living as Hecataeus did in the twilight before the dawn of any formal system of accurate measurements at a time in fact when the shadow cast by the gnomen (staff) was the crude unit of astronomical measure, or when astronomer, mathematician or geographer gladly utilized a deep

well (if found lighted by the sun at high noon at the summer solstice) to mark distances from the equator, in spite of these crude methods, the best at Hecataeus' command, we behold in his work the earliest useful contribution to formal physical science.

* * *

And now to our other surprising exhibits that have made for the progress of our race in formal knowledge, we must add a string of amber beads.

We have spoken repeatedly on our ancestors' belief in ghosts, charms, wonders, but it is unfair to Antiquity to call attention to ignorance, and rest the case there. What we must find out in some sort, is how, in spite of the universal darkness, little by little the world began to change for the better. It is of no special importance to say that even the wisest of our ancestors believed implicitly in demons, fairies and gnomes; the question is, how did the great educational changes come about? In customary books on the growth of knowledge we hear much of poets, philosophers and scholars, but seldom are we told of the voyages of traders; yet the romance of social evolution knows no more fascinating story. Among the many episodes that heretofore have been dismissed as mere detail, we would emphasize our ancestors' love for amber; and we credit to the hunt for amber many unusual advances in knowledge that, in the end, contributed new ideas of the utmost importance in the rise of the Common Man.

Many otherwise sensible Americans still secretly believe (as did the ancient Greeks) that amber has a magical quality, and therefore if a string of these beads is worn the amber will cure goitre and all throat trouble, keep away evil spirits, and do many other wonderful things that we shall speak of presently. The Ancients, even as long ago as the days of Homer (900 B. C.), had noted the curious fact that, if rubbed, amber will attract light substances. The real reason, we now know, is that frictional electricity is induced, but the Greeks who knew

nothing of electricity, in a formal sense, called amber electron, from which in time our word "electricity." In the Odyssey we are told of traders tempting the nurse of Eumaeus, and among the presents to Penelope by the suitors, Homer mentions amber beads. The Ancients valued amber as a safeguard against evil spirits, poisons, especially against malignant demons that would despoil the dead; amber was deposited in the tombs and consequently modern archaeologists find in these ruins amber charms mingled with the skeletons.

Yes, when the world was young, wise men believed this smooth light substance was the home of a ghost. The fact for us to emphasize, however, is how that very ghost in time helped scare off still other ghosts in our ancestors' brains. As centuries rolled by, the ceaseless hunt for amber continuing, sailors and traders gained unexpected clues to geography, men became more intelligent. Miserable galley-slaves, tugging at the heavy oars, pushed their light barges into remote waters, and before their surprised eyes opened a world far beyond the petty valleys of Greece; geographical knowledge called for charts of seas; and thus, in a word the hard work connected with the romantic hunt for the precious yellow amber strengthened the muscles of the crews, developed their courage, and gradually cleared their minds of dark fears. All this ultimate good fortune we find following man's desire for amber beads—that ancient charm to drive away demons.

The aborigine Greek traders were always trying to find out where the Phonicians found the pretty yellow stuff called electron or amber. All sorts of wild tales were told about the home of amber. Today we know that amber is found clinging to seaweed, more particularly in the Baltic Sea, and the ancient inhabitants of Friesland are now believed to have been original traders in amber, dividing that honor with tribesmen around the Caspian Sea. The sources of supply were held a secret for centuries by Phœnician traders, who voyaged to unknown regions for amber and tin; and finally the hardy Phœnicians searched out an overland route through what is now known as Spain and France; the southern end of

the road was Gades, otherwise Gadeira. The neighborhood of Gadeira was known as Tarshish (Tartessus) an old tribal name (Gen. 10:4) and already a familiar point of commerce in Solomon's time (1000's B. C.). Strabo tells us that most of the inhabitants of Gadeira "were found principally on the sea."

The aborigine tribal name for amber, later introduced into Anglo-Saxon was glaer, or to glare, a bright bauble; any northern land the Ancients did not know was called Scythia, and amber was usually described as coming from over against Scythia. Concerning this peculiar spoil of the sea, electron or amber, the Ancients never ceased to marvel; and in those early centuries the yellow gum was sought with the fervor that modern nations hunt gold. To the Ancients, amber was not merely a gum clinging to seaweed, but instead was held to be solidified tear-drops, and that the tears had been changed to amber (story of the sisters of Phaethon). Another legend of this fossilized vegetable resin assumed that amber is birds' tear-drops. The birds were sisters of Meleager, who never ceased weeping for the death of their brother (Ovid, Meta., VIII, line 270, et seq). Tom Moore (Fire Worshipers), expresses the ancient belief about amber in this strain—

> "Around thee shall glisten the loveliest amber
> That ever the sorrowing sea-bird hath wept."

Finally, traders of Massila, the Greek colony east of Gadeira, sent the daring shipmaster Pytheas to learn secrets of the amber trade. Pytheas followed the northern coast of Spain and the western coast of Gaul, discovering many geographical facts such as the deep indentation of the Bay of Biscay; finally Pytheas crossed the Channel to the west of Britain, visited the tin mines, and relates something of the manners and customs of aborigines found there; they were fond of a drink called mead, threshed corn in large barns, first collecting the ears, for on account of the rains the corn could not be threshed out of doors. Pytheas is the first explorer who reports intelligently on Britain's vegetation, as well as general physical characteristics. In due course, he passed

to Friesland, it is believed, and there found out about the home and source of supply of amber. Whether or not he also went northward is disputed, but he uses a curious phrase thought to mean the winter of the upper latitudes. He says natives pointed out to him "the sleeping place of the sun." His description of a land in which everything is afloat, "while it could be traversed neither by foot nor sail" aroused the suspicions of home-staying folk, creating a scholastic antipathy that caused Pytheas' writings to be discredited by Strabo and by other geographical commentators, notably Polybius.

However, regardless of the chilling reception accorded Pytheas by contemporaries, let us add a string of yellow beads to our important but heretofore unrecognized objects that have had to do with the progress of our race. In the dawn of history far-adventuring sailors hunted everywhere for amber, and for the sake of its possessions struck out over unknown seas, always at peril of life. In tiny boats pulled by slaves of the oar, Phœnicians at last laboriously made their way even to the German Ocean.

* * *

The wanderings of Herodotus brought a new era of geographical knowledge.

Herodotus (d. 413 B. C.) while not directly interested in geography except as an adjunct to history, has much to say in his nine books of travel concerning manners and customs of far-off lands, visited by him in the course of long journeys. The map of our earth as compiled from Herodotus (450 B. C.) is a chart of the Mediterranean and the Euxine (Black Sea), with added details to show the Ister (Danube), the Nile, also streams as far northeast as the Volga; including also the royal camel route through Armenia by way of the Arabian Gulf. The map looks like the crude efforts of a modern fourteen year boy copying in school, yet for many centuries Herodotus's map was held to be the supreme authority. It was of course long before the days of printing, and consequently the map was found only in the hands of princes, scholars and rich traders.

Of the historical value of Herodotus's work, great as it is, we shall have little to say; we are emphasizing, instead, the spread of geographical knowledge based on his travels. Herodotus relates that the Scythians inhaled a kind of hemp to produce sleep; somewhat after the fashion in Greece of using mandragora (mandrake) to induce numbness of the senses. In his account of Babylon, Herodotus tells of the immense double or even triple walls, and offers astounding figures as to size, length, breadth and thickness; also, relating the story of the fall of Babylon, after the siege by Cyrus, says that the hordes of Cyrus entered the town by the bed of Euphrates, the river having been drained of its waters; the capture took place whilst the Babylonians were feasting (Herod I, 188).

Herodotus, like all men of his time, believed in dreams, omens, signs and tokens; the gods "to the accomplishment of higher ends" even sent dreams to deceive mortals; but for that matter Aristotle held implicitly to the divinatory character of dreams. "If the gods love men and are all-powerful, why should not the gods reveal the purposes to men, in sleep?" argues Herodotus.

Among the Persians, Herodotus reported that the youth was taught to ride, to shoot with the bow, and to speak the truth. The gods are worshiped on mountain tops, not in temples; while in Babylon the temple of Bel is 1214 feet (2 stadia) square at its base, and towers to the height of seven massive stories, topped by the sanctuary with the image of gold. The use of incense in religious ceremonies is already old among the Assyrians and Babylonians, while on Egyptian monumental tablets great monarchs are shown, swinging censers. In a notable passage, Herodotus, reminds us that the Egyptians were first of all peoples to believe in the immortality of the soul, and that on death man's spiritual essence passed into the body of a dog, ape, crocodile; and that when man's soul had thus gone the rounds of all forms of life, on land, in water and in air, then the soul once more enters a human body born for that perfected soul. Also, that this cycle of the soul takes place in 3000 years (Herodotus II, 123). His account gives no ethical note,

or even religious valuation, but on the contrary infers that the metempsychosis is not a punishment for sins, but on the contrary is entirely in the course of nature, as part of a necessary cosmic process.

* * *

Herodotus was dead 2000 years before the Western World was introduced to his writings; geography's indebtedness to the learned Pope Nicholas V.

We offer here only a few paltry suggestions on widely separated themes, but do so merely to suggest the world of quaint and curious information in Herodotus's writings. Much of the learned Greek's lore is of course pure fake or based on childlike incredulity, yet if the great mind of Herodotus could be deceived, after all his distant wanderings, what must have been the darkness in the mind of the Common Man? As we suggested before Herodotus knew nothing of any land or peoples, north of the Alps, did not chart the location of Rome, thought the Nile flowed from the west, and in general had the proportions of land and water warped to suit peculiar preconcerted ideas of imaginary proportions. His philosophic mind, while intent on gathering knowledge about tribes, eagerly hunted out imaginary facts in support of the way he imagined the world ought to be, as against the way he actually found it. Yet, Herodotus, was indeed the Father of History. His illustrious example has been followed ever since; for men are still ruled more by their imagination than by their reason.

However, Herodotus on the tribes around the Mediterranean, in parts of Africa, in the Volga region, northeast of Greece (Scythia), in parts of India, Arabia, Asia Minor, together with his highly intelligent remarks on manner and customs is of surprising interest—even in spite of corrections necessarily brought by 2000 years of geographical and historical inquiry. It was indeed a happy day for our race when the learned Pope Nicholas V. (d. 1455) set up a vast establishment to study Greek classics, with history as a specialty; enriching the Vatican

with 5000 manuscripts, unearthed by the Pope's agents in convents, monasteries and churches, near and far; and included in the literary treasures, Nicholas introduced to Western Europe the writings of Herodotus and also Thuycidides (Macaulay, Oration at Glasgow university). The work cost the Pope the immense sum of 40,000 scudi, or $500,000.

* * *

Wise as he was, Herodotus to the end held that the earth was flat.

Our scholastic Ulysses saw all the known world of his day; on foot, on camel-back, in frail boats, on mule-back, on elephant-back, or swinging in a litter borne by black slaves—the tireless Herodotus went everywhere, impelled by an urge to grasp the sum total of geographical knowledge of his day, both near and far from home. He faced hardships and disasters innumerable; often his very life was in critical danger; but his good star never deserted him and he lived out a long and eventful life, finally going out from Athens with a colony to Thurii, in the south of Italy. Here, he passed the remainder of his days in peaceful seclusion of the scholar's den.

As to Herodotus' views on the rotundity of the earth conflicting citations are possible, but curiously enough, this great traveler, this man with the philosophic mind, never arrived at the place where he believed the earth round, and not flat. Herodotus held fast all his life to the idea that our earth is a flat plane, yet he was one of the wise men of Antiquity. He had curious ideas of his own warping them on Nature, everywhere. For example, that there was a mathematical parallelism between lands and waters, and a long river here must be balanced by another long river over yonder. If there were dwellers "back of the north wind," there must be, he argued, also dwellers back of the south wind. With childlike innocence, Herodotus tells us that as he never saw anyone who came from beyond the Ister (Danube), therefore that region did not exist.

The reason the sun went south in winter was to get away from the cold north wind; and although Herodotus

lived in Greece and must have known all about torrential streams, fed by mountain snows, he did not seem able to understand about the overflow of the Nile. He went around asking everybody how it came about that the river was high in summer instead of dry? He finally made up his mind that the north wind blew the water up stream and later the flood returned—and that explained the overflow.

* * *

Herodotus visits the land of squeaky-voiced tribes, fleet of foot; learns of dwarfs, giants, cave-dwellers; and at first-hand studies geography in remote regions of sunrise and sunset.

There are many puzzling questions concerning the modern identification of details of Herodotean geography. For example, why with all his voyaging does he not know there is an ocean on the western side of Spain? He has much to say of the people of Scythia (Ural mountain region) and speaks of golden ornaments worn by tribesmen with red hair and black cloaks. Did not members of the tribe of Neuri have the power of transforming themselves into wolves? In the upper Ural region, the gold is guarded by griffins, even as the Phœnicians made out that their cinnamon trade was carried on only by overcoming monster birds, whose nests were of cinnamon sticks; also, the trees from which frankincense is obtained are watched by winged serpents; the lake of cassia is infested with huge bats, and traders, in defense, are forced to cover their bodies with thick hides; the mountain Atlas supports the Heavens, and the Pillars of Hercules mark the limit of the world. The Agrippaei (Kalmucks) have flat noses, protruding jaws and bald heads. Their principal food is a cake of a tree (bird-cherry); the juice is added to milk. The laws of inheritance (mutterrecht) are through the female line. But he omits to tell of the great river (Volga) which the trade route he said he followed must have crossed.

It seems not improbable that Herodotus was often satisfied to record traveler's tales, and palms them off as

his own experience. On one page he surprises the modern reader with a shot of accuracy, yet on the next page he may miss the target entirely. He makes a curious blunder about Asia Minor; he averred he could easily walk across in five days, whereas it is really about 300 miles in a straight line; and in addition, he has nothing to say of the unusual characteristics of the elevated tablelands, the severe winter climate, sparse vegetation, and other details that a traveler would find obvious and conventional. Even the gigantic Himalaya range and other chains by which Asia is crossed, Herodotus does not seem to know about.

Herodotus was, in a way, familiar with the coast lands on three sides of Asia Minor. He has much correct information of the Tigris and Euphrates, and tells us of his visit to Babylon, where he speaks as a professed eyewitness. He roamed about Egypt, going up the Nile as far as Elephantine (First Cataract). The puzzling point about his description is that on his own testimony he saw this or that, and the reader infers that Herodotus must necessarily have crossed intervening regions—yet the details do not square with known facts. He thinks India hot because the sun in the morning is nearer the earth than later in the day, although at noon in Greece or Egypt, the day's heat is at its high point.

When Herodotus relates facts about Upper Egypt, and the regions beyond, he is most happy as well as unusually correct in details. He must have suffered many privations, in that early day, to go so far into the unknown. If on the contrary much of the information was communicated to him, his informants, for once, were trustworthy to a high degree. He pictures interior lands inhabited by tribes fleet of foot, men with squeaky voices, cave-dwellers (Troglodytes), and introduces us to other strange peoples, notably the black dwarfs of Libya (Story of Nasamones) who seize and carry off all strangers.

His fascinating tales are set in a background of palm groves, deserts, mysterious mountains, with rivers in which swim huge crocodiles; and on the banks of the far-off stream (Niger?) are favored black-faced people who have curious customs in peace and war. The inference

is that Herodotus went as far as southwest Sahara. However, modern critical comment disputes the traveler in many significant points.

On the whole Herodotus's idea about pygmies was old centuries before his time, but he presents it as original. The report is that there exists a race "from the elbow to the wrist" (height) or, this diminutive race is as tall as half the length of a Greek's arm. The Greek term "pygme" signifies a dwarf, 13 inches tall. Homer tells of men "no bigger than your fist," and describes their fights with cranes against which birds "they waged terrifying wars." When the cranes fly south to escape the winter, Homer pictures them on their way to fight the pygmies, "bearing slaughter and fate to pygmy men." Other writers, among them Herodotus, locate the pygmies along the Nile, where each spring cranes make war on the dwarfs and devour the little men greedily. The Greek legend has it that the pygmies cut down every corn ear with tiny axes; also that when Hercules fell asleep the pygmies climbed to his goblet, by means of fairy-like ladders and two whole armies fell, one on his right, the other on his left fist. The only way Hercules could save himself was by rolling the pygmies in his lion's skin. It is clear, now, where Swift found his inspiration for "Gulliver's Travels." In his search for Emin Pasha Stanley reported a race of pygmies, and we read of pygmies in the African explorations of Georg Schweinfurth (1864) and Paul Du Chaillu (d. 1903). Not only did Herodotus write of pygmies, 600 years after Homer, but Marco Polo (d. 1324), the famous Venetian traveler, tells of the peculiar ruse of shaving and stuffing monkeys to sell to traders who in turn would palm off the monkeys as dwarfs from the interior of far-off eastern islands; also, Greek legends of parallel significance informs us soberly of a race of Amazons, half-woman, half-horse, supposed to be living in northeast Asia Minor. Amazons spend their time hunting men and driving them away. In order to pull the bow with faculty, Amazons have their right breast cut off that the string of the bow will not come in contact.

* * *

Note this remarkable point: Herodotus also tells that no man is free enough not to be in danger of being enslaved by other men; a significant fact in the long struggle for freedom, as set forth in this book on the rise of the masses.

It is not improbable that Herodotus also copied in part from official documents, and in this way unknowingly repeated grave errors; that he gave too much credit to unverified tales of travelers is beyond question. However, all the nomads of hills, seas and mountains peep out of his curious book. We are especially interested in Herodotus's "dumb traders" who live "beyond the Pillars of Hercules." The story tells a great deal in a few words concerning men's ways. Herodotus says: "There is a country in Libya, beyond the Pillars of Hercules which the Carthaginians are wont to visit, where they no sooner arrive than forthwith they unload their wares, and having deposited them in an orderly fashion along the beach, leave them and returning aboard their ships raise a great smoke. The natives when they see the smoke, come down to the shore and laying out to view so much gold as they think the worth of the wares, withdraw to a distance. The Carthaginians upon this come ashore and look. If the traders think the gold enough, they take it and go their way, but if it does not seem to them sufficient, they go aboard ship once more and wait patiently. Then, the others approach and add to the gold till the Carthaginians are content. Neither party deals unfairly by the other; for they themselves never touch the gold till it comes up to the worth of their goods, nor do the natives ever carry off the goods till the gold is taken away."

Why did the natives act in this singular manner? They were, it seems, afraid of being kidnapped and sold in Carthage, as slaves. This had been the fate of their ancestors of an earlier day—and the lesson had not been forgotten. Thus, at every turn of social evolution in the ancient times, wherever we follow Herodotus we always come back sooner or later to one great historical fact: a

servile population, a race of man-stealers and man-branders, among Greeks as among all other nations of Antiquity. And though the forms of the slavery vary, the social curse on the brow of labor was not to be removed for centuries after Greece had disappeared.

CHAPTER XVII

Greek Notions of Medicine and Religion

Glimpses of Greek medical lore, as practiced under Hesiod's 30,000 gods; early evolutions showing the Common Man overcome by fear of demons.

Hesiod tells us that there were 30,000 gods in Greece; yet that none might be overlooked, there was also an annual feast to "unknown" gods. The 30,000 exercised all manner of influence, through sticks and stones, to break or mend your bones.

> Some 30,000 gods on earth we find
> Subjects of Zeus, and guardians of mankind.

The cherry tree was sacred to Apollo,the cypress to Pluto, bees to the Moon, the oak to Jupiter, the myrtle to Venus. Bay leaves were a charm against lightning, and the withering of a bay tree meant a sign of death.

> 'Tis thought the king is dead. We'll not stay—
> The bay trees in our country are withered.

writes Shakespeare, 2000 years after the origin of the Greek fable (Richard II, ii, 4).

The basilisk, king of serpents, could "look you dead," and the monster was also called a cockatrice because hatched by a serpent from a cock's egg. The world was full of marvels: the alectorian stone, found in the stomach of a cock, made the possessor rich and famous; as a philter, the stone had the power of preventing or assuaging thirst. Or, the alphabet was marked in a circle and over each letter a grain of corn was placed; the greedy cock picked up the corn, exposed the telltale letters which were then combined—in words of fate.

An agate placed on a red-hot axe rolled in the direction of the guilty person.

Labels were placed on arrows and the archer let fly; the message going the farthest way the decree of destiny.

There were persons who had the power of darting noxious rays from their eyes (evil eye).

Also, since souls of the dead lived again in animals, it was part of medical lore, in the hands of the priest-class, to determine which animals could be eaten without sacrilege. Those that the human soul had entered were unclean, or unfit for food. This idea came to Greece by way of Egypt and later reappeared in modified form in Moses' regulations in regard to hygiene.

Much of this led to the so-called "temple sleep," (Magnus, Superstition in Medicine, p. 50). The practice was to bring the blind, the lame and the halt to the temples; where pagan priests practiced medicine. Often patients had to remain there for weeks. The priests as necromancers endeavored to drive out the demons that were causing the patient to suffer. The "temple sleep," one of the earliest Greek ideas in medical practice, is directly associated with evolutionary aspects of the renowned health temples of Aesclepieia, established at Rhodes, Cos, Cnidos and Pergamos.

* * *

In spite of all you read here of grotesque inner essence of Nature, you must not conclude that Greeks lived in an age of miracles.

Nor should we jump at the conclusion that the Ancient world lived in an age of miracles. To the Greek mind, Nature obeyed man's pygmy will. Regardless of what modern readers may think, reading carelessly, Greeks did not inhabit a supernatural world. This sounds like a paradox, but let us explain. True, the relations to Nature of our ancestors of Antiquity were peculiar; but that mental attitude continued for many centuries after the Greeks were no more, as a people. The fundamental mental deformity of the Ancient world was fear of Nature, just as the fundamental moral deformity of the modern world is hypocrisy. Among the Greeks, multitudinous incantations were resorted to in the hope of

health and happiness, and of these weird practices we shall speak, presently but the bent of the Greek mind must not be explained by belief in miracles, any more than modern hypocrisy is to be charged to ignorance of man's essential nature.

All races of Antiquity attributed disease to the machinations of malicious spirits, or held disease to be punishment meted out by the gods for the sins of society if we may use these words in a descriptive sense rather than as a literal fact. Medicine was directly associated with priestcraft, and the special function of religion was to cast out demons of destruction. While all this seems equivalent to a profound belief in miracles, the parallel is true in appearance, only. In a world in which the course of Nature may be bent back to suit the wishes of mortals, there can be no such fact as a miracle. Greeks thought Nature greatly concerned about men's little lives and therefore when Nature was properly appealed to, through all manner of bowing and scraping, accompanied by mumblings or threats on part of pagan priests, Nature would soon mend her evil ways. Consequently, there grew up an interminable body of mummery having to do with winds, storms, rains, lightning, fevers, plagues, youth, beauty, disease, and death. The one idea was to obtain the favor of the gods.

Nor can we of this later generation even say logically that Greeks were superstitious. The sum total of their knowledge was based on the belief that earth, air, fire and water summed up the course of Nature. A man cannot understand what he does not appreciate; and when the ultimate standard of matured judgment is still that of a child 10 years old, we are obliged to concede that in a juvenile world fairy tales for grown-ups is not superstition, but instead fairy tales for grown-ups sum up exact knowledge. For if the child "never" outgrows a belief in Jack o' Lantern, Jack o' Lantern is of necessity still real, even when the former child is 35 years old. In short, if the world of average Greek grown-ups never outgrows the Jack o'Lantern state of mind, we must expect Jack o'Lantern listed in the knowledge of men and women 35 years old. Jack would not in that event be a superstition

but a reality. The third post in the schemes of mental triangulation being absent, there would be no way in which to test our knowledge by variation from the straight line.

Greeks lived in their own world and that world, whatever else it might be called, at least was not a world of superstition; yes, in spite of the fact that looking backward we wonder at the strangeness of Ancient beliefs contrasted with our own so-termed higher intelligence.

In the unfolding of successive stages of social evolution affecting the march of the masses, let us not dismiss the situation now before us by the stupid summary that the Ancients were darkly superstitious. As a force having its place in the unity and progress of mankind, we cannot dispense even with these childlike beliefs of the Greeks.

For that matter, neither Greeks nor Romans looked on what we today call History as a field of worthy special research. These active peoples of the Dawn had more difficult problems: their genius was exhausted in attempting to puzzle out their relations to Nature; and whatever your individual opinion touching Greek belief in ghosts as the animating force in the natural world, let us not forget that in spite of our modern brags, we are still in the period of the childhood of our race, historically speaking.

* * *

Now comes the mighty physician Aesculapius whose common sense decides that it is no longer necessary to go on manufacturing demons, as cause of disease.

We are told that Aesculapius had two sons, Podalirius and Marchaon; they figure in the Homeric poems, as warriors possessed of medical skill. It is of little consequence whether or not there ever was a real person named Aesculapius. The point is, in this word we find a tendency toward the growth of intelligence, applied to medicine. The manufacture of gods was given a temporary set-back. Temples of health were built near springs; it was a very early type of the modern bath-cure. Hot and

cold water, shampooing, dieting, music, played an important part, together with religious ceremonials, to work on the imagination. The temples were of course set up in the name of the old gods and were in charge of a medical priestcraft; but it is an encouraging sign to report that the study of disease is beginning to be regarded as worthy of study, apart from the customary theory of the curse of demons.

Yet the enlarged outlook was but a promise, a tendency. Thousands of years were destined to pass before demonology in medicine was discarded, even by earth's wisest physicians. Down through the ages, until a century or two ago (1700's), take out of medicine the "magical" part, and there will be little left. Luther (d. 1546) was a firm believer in demonology, applied to disease, and Francis Bacon (d. 1626) one of the extraordinary men of all time, scholar, wit, statesman, philosopher, who in his own phrase "rang the bell which called the other wits together" (Advancement of Learning and Novum Organum) was a firm supporter of magic in medicine, feared the evil eye, and wrote seriously on other ancient beliefs —and all this at least 2500 years after the time we are now looking into, in Greece. Here, an overlooked point: Customary practice in writing on development of knowledge is to bring together a few supreme names, mark their glory and by inference convey the impression that the common level is much higher than it actually is. This mode of presentation, the one usually followed in historical writing, is as false as it is vicious. To dwell on a few selected great names (in medicine for example) such as Hippocrates (450 B. C.), Galen (100's A. D.), and many others is meaningless when applied to any direct interpretation of the benighted condition of the masses. For many centuries to come, medical science as an appendage to religious ceremonials remained in the keeping of the cult of paganism, and it was only through the infinitely slow growth of knowledge, more and more widely scattered, that at last in reply to the profound exertions of chosen minds (men who as usual had to dispense with all thanks from their own benighted generation), the cause of medicine ultimately in centuries yet unborn attained

the dignity of scientific research, broadly understood. And for that matter, long reaches of time had to pass before doctors were even assured of an accepted social standing, as against the jealousy of a malicious priestcraft, now robbed of its old hocus-pocus; yet, too, even then the conventional medical practice still clung to ancient conceptions of curing by driving out demons.

There are many reasons why medical progress was slow, but in this science as in dissemination of all other forms of knowledge, the real difficulty has to do with the state of man's mind, itself. The commonest thing in the world is ignorance, even as the greatest barrier to progress is mental and moral intolerance. In various epochs, medicine, like every other human agency, necessarily borrowed from the common mind of the times. It is, therefore, not to be supposed that when all the world believed in ghosts the theory and practice of medicine was necessarily on a higher plane than were the people themselves. Therefore, we cannot even truthfully say that the early medicine was superstition—except as we look backward. The superstitions of one age may be the wisdom of that age. The universal belief prevailed that both diseases and remedies for relief were in the keeping of the gods; actual medical practice comprised conjurations, incantations, soothsaying, and exorcism. Pagan temples thus became certified places for the sick. We find such temples in Thebes, Memphis and Heliopolis. We read that Tetra, Tseshorta, Nebsuchet and Chui were among the most learned Egyptian doctors of the earlier period (400's B. C.), and we are not surprised to find that two of these men were kings. The Egyptians knew about purgatives and emetics, amputations, lithotomy, the removal of the cataract, and the dressing of wounds (Davis, Hist. Medicine). The medical-priests regarded dissecting a corpse superfluous as well as blasphemous; and it may be said, therefore, that for unnumbered centuries medical lore was practically at a standstill.

The day when Aesculapius and his followers began to abandon the manufacture of gods as the cause of disease, was a great day in the history of our race. To urge that diet and exercise should be looked to, and not

ghosts, marked the beginning of a new era. By driving here and there a few bats out of the belfry of the human mind, a doctor of superior common sense cautiously began to preach that the old gods were dead; for in his darkened mind now broke the eternal truth: man himself is the measure of progress; and man must rely on himself to fight the battles of life, and not expect assistance from spirits of earth, air, fire, or water. But to this hour ignorance still causes millions of our race, at this late day to believe in ghosts, goblins, benign or wicked gods and, therefore, to bemoan or ignore personal initiative.

* * *

Now enters Hippocrates (450's B. C.) father of medical literature, if not actual father of medicine.

To overlook Hippocrates, the learned Greek physician, would be to blow out a candle in the dark and then wonder at the encircling gloom. For still further protesting against the manufacture of demons as the explanation of disease, Hippocrates stands forth as one of the earliest friends of the cause of the masses. The so-called books of Hippocrates (400's B. C.) may not be the writings of one man, but instead may be a collection of the wisdom of many minds. It all goes by the name, medical literature of Hippocrates (Wood, Works of Hippocrates). But as in the case of Aesculapius, we are not concerned with scholastic disputations. The important point is that methods of demonology were to receive still another check. True, it was but to light a candle at midnight; but a candle is a candle and in this book on the rise of the Common Man we must not expect to find, on any one page, more than a tiny ray in the black vault of human ignorance, frailty and fears. We cannot believe, however, that a man of the intelligence of Hippocrates would (as charged) be guilty of the vileness of burning all the scrolls in the medical library at Cnidos, merely to hold a monopoly on medical knowledge. On the contrary, Hippocrates, a wise, discreet and human physician, traveled far, saw much and thought deeply on what passed under

his eyes. Especially, he studied the natural history of disease (tendencies) as to favorable and unfavorable days; and as his experience grew Hippocrates attached more and more import to symptomology.

* * *

The struggle of centuries began when Greek thought no longer figured Nature as composed exclusively of earth, air, fire and water; Hippocrates, with admirable courage refused to accept this ancient belief until he had tested it with his own common sense.

We tell a great deal in a few words when we say that Hippocrates is one of the few learned Ancients who did not believe in ghosts. He refused to accept customary knowledge without making tests, based on his own intelligence. When we report this, we set forth a fact of supreme value in the ultimate rise of the Common Man.

We gain an idea of Hippocrates' originality by realizing that among physicians he was earliest in using inductive methods of reasoning. The customary idea had been to employ analogy (Magnus, Superstition in Medicine, trans. by Dr. Julius L. Solinger). Sticks, stones and other substances crudely resembling parts of the human anatomy, were regarded as clearly suggested by the gods as remedies for the cure of disease. A stick that looked like a hand was chopped up and powdered to make a remedy for diseases of the hand; the same with roots, herbs or shrubs whose crude outline resembled the ear or the foot. It was all very simple and easily understood. The ancient myth about the mandrake continued down the centuries, and we find in the 1200's in an old MSS (Medicine of the Past) these queer instructions:

"To gather ye mandragora, go forthe at ded of nyght, and take a dogge or other animal and tye him with ye cord to ye plante. Loose ye earth round about ye roots, then leave him, for in his struggles to free himself he will tear up ye roots, which by its dreadful cryes will kille ye animal."

In Thos. Newton's ancient "Herball" (Biblical) we read: "The mandrake is supposed to be a creature having life, engendered under the earth of the seed of some dead person, put to death for murder." And in Shakespeare's Romeo and Juliet (iv, 8) we are told of "shrieks like mandrakes, torn out of the earth."

When, therefore, Hippocrates declared that the physician is the servant not the master of Nature, he was centuries ahead of his generation. Dr. N. S. Davis, onetime head of the medical department, Northwestern University, has this to say (Hist. of Medicine) of the great Hippocrates: "Unlike (his predecessors) Hippocrates instead of referring all diseases to the influence of good or evil spirits, gods or goddesses, concentrates on the patient study of local causes, symptoms, progress, and terminations of diseases . . . . from (which) study he soon assumed as a fundamental proposition, that health consists in the uniform action and reaction of all these (natural) elements upon and between themselves; and that disease is an irregular or non-uniform action and reaction of the same elements." In other words, through strictly clinical observations, Hippocrates learned that Nature under favorable conditions, affects the so-called cure: golden wisdom that the experience of after-ages has found fundamental in medical science. Hippocrates' maxim thus was, "Follow Nature." His observations on the course of acute diseases are classical in the literature of medicine.

Hippocrates bled for inflammations (cupping); prescribed herbs for constipating; treated fevers; used narcotics; knew of trepan for injuries of the head; opened the chest; studied dislocations and fractures; and (Wood) "was twenty-four centuries ahead in regard to club-foot."

In a world disposed to regard Nature as angel or demon, Hippocrates is remarkable for vision and intelligence. He and his disciples left a mass of written material, and Hippocrates may thus be justly termed Father of Medical Literature. It is unfortunate that this learned physician's writings often lead to obscurity because of excessive brevity; his work is too concise and hence not always clear; leaving out many details, he occupies him-

self with conclusions. It would appear that he wrote piecemeal, like Cicero, Horace, Martial. That seems to have been the customary practice, in Antiquity.

* * *

Hippocrates departed from the customary belief of his age (400's B. C.) not merely in paying no attention to the doctrine of demons; but also, he established truths in therapeutics that have stood the test of time. His methods of study were brought about through a crude intuitive recognition of what in effect was the Baconian scientific system of inductive reasoning; and at that Hippocrates antedated Bacon by upwards of 2,000 years. In other words, Hippocrates was not satisfied by mere analogies; by diligently comparing cases throughout his long life, the great Greek physician endeavored to ascertain what the natural course of disease is. As he had but a paltry knowledge of anatomy and physiology, his otherwise excellent work is filled with grotesque errors. The brain he describes as a secreting organ, whose mucus comes out through the nose; diseases of the eyes he thought were caused by vapors from the brain; he believed the nerves carried air; he refers to digestion as cooking food in the stomach, aided by the heat of the liver. Nevertheless, by his records of clinical studies, and by his protest against the practices of pagan priests, Hippocrates must forever be regarded as a supreme intellect, whose life-work was of profound ultimate (though not immediate) value in the story of the spread of general intelligence on which the rise of the Common Man is necessarily premised. Here, then, is another illustration of the way in which the unusual mind helps along the conventional life of society. The Common Man is under debt to men like Hippocrates although the habit of political historians is to preach that the Common Man is the arbiter of his own destinies.

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Taken as a whole, the Ancient idea of a world of demons is but a Greek attempt to solve the riddle of the universe; religious and social practices naturally followed the trend of the time.

A detailed account of the Greek religion would be but compounding what we have already told. It was only another type of the mind of the time: that stones think, that mountains show anger, and that there is an unknown and ofttimes malignant spirit in the brook, the fire and the cloud; spirits whose baneful influences may best be overcome through the power of necromancy, practiced by pagan priests.

The wisest of our ancestors believed in these and other miraculous occurrences, as the true explanation of Nature. The childhood of our race, is necessarily occupied with childish thoughts. And remember, in spite of our modern conceit, it is necessary for us to creep before we can walk. This holds true not only of our bodies but of our minds. Ignorance and superstition have not yet perished from this earth, nor are likely to pass for unnumbered centuries. It is unnecessary, therefore, to dwell on Greek religious gods and demons, women with snaky hair, or weird beliefs in reincarnation. Under obvious conditions of life in the Ancient world, we fail to see how any higher wisdom than was exhibited in Greece could have been expected. Let us dismiss Greek fantastic elements by viewing them as the best guess our ancestors could make to solve the riddle of the universe, or if you please the theory of ghosts supplied facts of a semi-scientific character (as Greeks understood science) to account for the puzzling facts of Nature.

* * *

Diviners, seers, oracle-mongers cast lots with black and white stones, asked questions of the wind, or counselled with the man with an elephantine nose: Such was the wisdom of the wise.

We find in classical Greece, even as in Babylonia and Assyria, diviners, seers, oracle-mongers listening to the wind as it sighed at midnight through a hole in the old

olive trees: and holding this practice, and much more, to be the highest revelation of what might be termed scientific knowledge, along the line of understanding Nature.

Greeks like Romans had a peculiar feeling about dwarfs, giants and big-headed boys, especially boys with grotesque features. These human monstrosities were used partly as entertainers (or fools) in homes of the rich, but in addition the professional quacks, soothsayers and oracle-mongers, turned to these deformed unfortunates as types of wisdom. It was the custom to consult dwarfs to reply to the deep questions of kings, affecting policies covering the destiny of cities or empires.

The famous high priest Alexander of Abonoteichos (100's A. D.), made out that his wisdom came to him through a huge serpent that he kept in a den, near his shrine. This pet snake was consulted whenever an inquirer asked a question. Even the wisest men of the day made long journeys over the mountains, to consult the oracle-monger and go by what he told them. Vast crowds flocked to his den, and in one busy year Alexander read the future for 80,000 callers, and each paid a fee. Whenever a forecast failed, Alexander always laid it to the hocus-pocus of the Christian religion, working a plague upon the old heathenism.

Regard these absurd beliefs as steps toward true freedom of mind. We have not yet reached the place where our race is free, but we are on the road; and in the distant future, many centuries hence, the goal will be nearer. Therefore, an important part of this book on the rise of the Common Man must necessarily deal with our ancestors' belief in witches, goblins, dreams, devils, as controlling influences in men's lives.

All this, however, was the very best (scientific) answer that the world knew, at the time of which we write and, therefore, should be regarded rather thoughtfully, not for its pettiness but for its instructive revelation.

* * *

There is no doubt that innumerable wars were inspired by the advice of religious diviners. Pyrrhus being about to make war on Rome was counselled by a re-

nowned oracle: "I say, Pyrrhus, that you the Romans can conquer." This might mean, "You, Pyrrhus, can overthrow the Romans," or, "Pyrrhus, the Romans can overthrow you."

To another prince, the oracle replied: "You shall go, shall return, never, you shall perish, by war." Where should the comma be placed? It may be "You shall return, you shall never perish in the war," or "You shall return never, you shall perish in the war," which latter turned out to be the fact.

Philip of Macedon sent to ask the oracle of Delphi if his Persian expedition would prove successful, and received for answer:

> The ready victim crowned for death
> Before the altar stands.

Philip took it for granted that the "ready victim" was the King of Persia but instead, it proved to be Philip himself.

When the Greeks sent to Delphi to know if they would succeed against the Persians they were told:

> Seed-time and harvest, weeping sires shall tell
> How thousands fought at Salamis and fell.

But whether the Greeks or the Persians were to be "the weeping sires," deponent stateth not, nor whether the thousands "about to fall" were to be Greeks or Persians.

Aside from Greek oracles, the Ancient world teems with forecasts, divinations and interpretations. One out of dozens when Ahab, King of Israel, was about to wage war on the king of Syria, and asked Micaiah if Ramoth-Gilead would fall into his hands, the prophet replied, "Go, for the Lord will deliver into the hands of the king" (I Kings 22:15, 35). Ahab thought that he himself was the king referred to, but the city fell into the hands of the King of Syria.

Greek as well as all other ancient oracles tried of course to tell something that in all probability would come to pass. The success of diviners depended on the proven validity of the answers. It was like betting on a horse race. The ancient tipster, himself a victim to all

manner of hocus-pocus, peered earnestly at bubbles in oil, noted wrinkles on stones, watched the flight of birds, gazed at cloud-forms, studied the stars, and as we said a moment ago, did not fail to consult dwarfs and giants.

The Greek professional fortune-teller would not be of special interest were it not that the cult was national in scope and importance, far-reaching and characteristic of the time. At Kassotis, nymphs of the spring were part of the fraud, and a priestess sat in a cleft in the rock and uttered weird cries. Dodona was supposed to be the home of Zeus, whose spirit spoke to a priestess hidden in an oak. In the soothsayer's arts, laurel bushes were indispensable; there was said to be something magical about the laurel bush. Another background in the divining business was a magical tripod; the spook took her seat on top of this tripod, but the observer was permitted to come close. Her replies varied from wild ravings to information given in rhymed sentences.

The oracles of Asklepios specialized in magical medical treatments. At Dodona, the oracle answered by the motion of leaves or the murmuring of the fountain, and the oracle of Ammon responded by the quaking or shaking of the statue of the god. The most famous oracle of the Greeks was at Delphi. Inquirers first gave a liberal fee, next offered sacrifices, then with laurel crowns on their heads, walked around the oracle and finally inscribed their questions on leaden tablets.

Greek superstition introduced the Pythoness, a woman who must be at least fifty (to avoid scandal, it was said), and this Pythoness was expected to lift the veil of the future. When Alexander the Great returned from the East he brought with him many new soothers' cults; these newly imported diviners for a time fascinated the people with extraordinary divinations.

Rich and poor, old and young, the wise and the foolish were patrons of the Greek oracles; fortune-telling under the guise of religion, was a national characteristic. The renowned Marcus Aurelius, the so-termed Golden Philosopher, was not above his age, and we read that he was intensely interested in the divinations of that master-

quack Alexander of Abonoteichos, whom the great emperor often consulted about affairs of state.

At Aphaka, Delphi, Abae, Lelos, Patara, Claros, Poseidon, Olympia, Thebes, Alexandria, and Babylon, the Cult of the Oracle was a customary phase of social and religious life. Each ancient temple had a spot or place (adytum) a sort of holy of holies, usually a pit or underground room, and from this dark hole, lighted by a solitary lamp, the high priest matured his profound answers to the riddles of existence. Strabo tells of the secret room (secos) in Egyptian temples, and Herodotus informs us that at a very remote period barbarian kings of Lydia were already sending costly presents to the oracle of Delphi.

In the time of the Philistines, we find the god Beelzebub (Accarad, Ekron) enthroned, within twenty-five miles of Jerusalem. And we read that King Ochozias (Ahaziah) goes to consult the fly-god Beelzebub (Kings 1:2).

Various Christian martyrs won a crown by fighting against the oracles, for example, St. Apollinaris. Finally, Constantine closed up the more notorious of the Greek shrines. Augustus Cæsar, though himself very superstitious, and an out-and-out pagan, yet had the good sense to place Roman diviners under the ban, and to order 2,000 volumes of divination burnt. The angry disputations went on for centuries. A belief that had come out of remote Antiquity was naturally difficult to eradicate, for we read of oracle-priests already in far off Babylonian times; the word was baru, or "He who sees." His office was an early type of hereditary politico-religious graft. In this regard, as we have seen, Greece early fell in line.

Only a few centuries ago—a short period in the history of man—magicians were taken seriously, looked on as supernatural beings.

Science and education rapidly are eliminating men's gullibility, the basis of many forms of slavery.

CHAPTER XVIII

Educational Value of Alexander and His Conquests

The passing of Greece; geographical and social side of Alexander's loot of Asia; his overlooked heirs, the human herd, otherwise the masses.

To begin with, now that we are approaching the Greek political downfall, it is well to repeat that Alexander is to be acclaimed certified son of Jupiter Ammon, and on death, Alexander's body is ordered placed in a casket of pure gold. Spectacular end of a life of brutality and conquest you may say, but let us instead consider earnestly the influence of Alexander's amazing career on the march of the masses. Otherwise, his victories mean nothing especially, except a picturesque page torn from an old book.

Turning now our surprised eyes toward the Far East, we find the hordes of Alexander the Great (334 B. C.) slowly making their toilsome way over mountains and deserts, intent on plundering the vast empire of Darius. Alexander, of vivid imagination and restless ambition, began simply enough. His first idea was merely that Greece should be protected from her traditional Persian enemies; Darius must be overcome; or in other words, the death-knell of Darius would mean loot for Alexander. Come, why not? Human nature being what it is, why regild old-time atrocities? But as time went on, Alexander battled so successfully—at Cilicia, at the Pass of Gordium, at Issus—that in a spirit of adventure the Greek captain resolved to continue his tour of force near and far; east and north he made his victorious way, capturing many coast cities; for a moment he turned aside to receive the submission of Egypt; returned north and east; routed Darius at Arbala; marched into the interior; took Babylon and Susa, the latter the great vault of

Darius' treasures; overcame Persepolis, capital of Persia; invaded the remote lands of Scythians, along the Jaxartus; named a town after his favorite war horse, Bucephalus; and heading south over a seemingly interminable route finally set up altars beyond the Indus River; here, weary of the game of war Alexander's troops mutinied and refused to go farther; on which he ordered barges built; part of the army sailed down the Hydaspes to the Indus, thence to the Indian Ocean and back to the Euphrates by way of the Persian Gulf; other troops marching west, kept about fifty miles from the coast-line.

At last, the great Greek captain, after an absence of ten years, found himself once more in Babylon. Fame had preceded him. Embassies from Gaul, Italy, Egypt, even messengers from Ethiopian tribes, as well as from remote Caspian hinterland, together with royal visitors from Spain and from far-off islands in unknown parts of the sea—all hailed Alexander as conqueror of the world.

* * *

Alas, time had wrought many changes. Alexander, who had begun his battles in a conditional way, and had thought to return home after a brief campaign or two, had it seems, little by little forgotten all about his petty kingdom of Greece, for the preservation of which he had originally set forth against traditional Persian enemies. Of a sudden he saw that Greece was indeed too small to bother with; the great captain cared little to see his native shores again; for his surprising adventures among dark-skinned tribes of the Far East had made a deep and permanent transformation in his mode of life, and in his ideas as well. On a new raid into Arabia (323 B. C.) Alexander died suddenly—some say of poison—and with him perished his vast scheme for the mastery of the world. The conqueror's body placed in a golden casket was taken by his staff-commander Ptolemy (Sotor) remote leagues across the Arabian desert; and by Egyptian priests Alexander's name was now enrolled among the gods—his memory worshipped as son of Jupiter Ammon. Here once more we behold the singular spectacle, men

making gods of their rulers; the mortal had become immortal; greater fame no man could possess: for among the supermen or god-rulers of the land of Osiris, the priests enshrined Alexander's memory as another of that select band of mysterious ghosts that from their tombs still rule mankind.

* * *

The conquered Persians regarded Alexander's presence as an enlargement of ancient tribal glories.

But, keeping close to our inquiry on the march of the masses (bound up as we shall see in the march of Alexander's hosts), what then did all this glory signify to universal history, as presented in the story of the typical slave of the period? The tale has much color and movement. We have room only for large summaries.

Alexander, who was a genius in social intrigue as well as in military tactics, always made a practice of bribing tribal leaders, near and far, before attempting to go forward into the interior. Here Alexander and Cyrus use identical tricks. But Alexander who was a first-rate military man, did not rely on intrigue. A favorite way of giving battle was, in brief, to line up units of 10,000 to 20,000 men in close order (phalanx) 8 to 16 rows deep, each man armed with a spear 14 to 18 feet long; the shields overlapped making in effect a solid mass of humanity bristling like an immense human porcupine. The momentum of the onrushing mass was well-nigh irresistible, especially when as was the usual case, Alexander's veterans were arrayed against mere hordes, each man fighting on his own account without order or discipline. The weak point about the phalanx-movement was in its inability to reform if broken, or to change direction if suddenly attacked on flank or rear. Alexander's famous slaughters were usually over in an hour or two and the disorganized enemy, though numbering several hundred thousand, would soon be made away with. The terrified survivors would then turn and flee. This phenomenal success caused rumor to spread through the camps that Alexander was a god, and the tale being car-

ried after afar, often city after city surrendered without striking a defensive blow—regarding all lost as soon as the Greek captain's hosts were seen in the distance. On his part, Alexander, hearing everywhere that he was a veritable god, came soon enough to believe himself a reincarnated hero of the Homeric poems. He presently visited the site of ancient Troy, offered a sacrifice to Achilles, and seeing a buckler on the wall, concluded that it had once belonged to the victor of the Trojan war; so Alexander ordered the shield confiscated for his own exclusive use. After that, Alexander always slept with a copy of the "Iliad" under his pillow.

As time passed, the Greek soldiers decided quite naturally that the proper thing to do would be to select Persian wives, Alexander himself setting the example by espousing Roxana, otherwise called in compliment to the Greek captain's correct taste in feminine loveliness, "Pearl of the East." Alexander garbed himself and his staff in native costumes, surrounded himself with Oriental luxuries, not overlooking ceremonials and vices.

Alexander's astonishing military adventures resulted in the establishment of Greek colonies over a diversified range of country as large as Western Europe. Greek thought and Greek ideas were introduced; the interchange of Oriental and Occidental ideas was now begun. As a rule, Alexander did not antagonize conquered peoples by meddling with their religious beliefs, permitting also the tribes to continue local customs; but he himself, in order to impress favorably his new peoples rode around on an elephant, wore a turban, covered his gaudy costume with sapphires, rubies and diamonds, and favored the presence of dancing girls, a harem of native wives, gangs of magicians and pretended to consult with native priests. Naturally, too, the presence of the native daughter, Roxana, with her gilded retinue, seemed to the delighted tribesmen not a form of new slavery, but an enlargement of tribal glory.

He also ordered marriages between thousands of his troops and native women. This was to be part of a later plan of colonization.

* * *

Geographical and social knowledge immensely widened; death-knell of ancient Greek hilltop exclusivism.

Alexander's expectations added immensely to the European stock of customary knowledge, sounding the death-knell to that exclusiveness of hilltops and valleys long conventional not only in Greece but throughout the entire Ancient world, as well. The ranks of far-roving Greek sailors and traders, always important, were now multiplied by a new social class, to-wit, tens of thousands of soldiers, as a rule chosen from the masses—slaves, adventurers, nomads—hordes without a name, that in turn suddenly issuing from their narrow valleys, were now on tour of the world at Alexander's expense. The heretofore inglorious business of the hireling soldier became abruptly a veritable new career. It meant many startling things: seeing life in far places, loot, adventure, hardships innumerable, even unto death; but for the survivors the prospect of a rise in life, together with the unusual social respect that follows the successful soldier, made Alexander's raiders henceforth a favored class throughout the entire Ancient world, from Iberia to the Indus.

It has been computed (though accurate figures are unobtainable) that in the decade of Alexander's wanderings attached to his fortunes as soldiers, camp-followers or traders, were at least 2,000,000 Greeks. While some authorities (for example Fyffe, Greece, p. 115) say Alexander's army comprised less than 40,000 men, we read that on special occasions his military hosts numbered half a million or more, conscripted from local tribesmen, in the hostile country. Did they fight for patriotism or for the spoils of war? Or did they fight in part on account of fear of bodily punishment? Military discipline was atrociously severe; to falter for a moment meant immediate death at the ruthless hands of gangs of overseers, hanging around the edges of the army. Also, Alexander's whippers-in would go through camp just before battle was ordered, and lash the soldiers to go forward.

When we contemplate the route of Alexander, the amazing new social forces liberated through new knowl-

edge is forced home. The expedition took the Greeks over well-nigh inaccessible deserts, heretofore unknown to the Western world; the troops penetrated the steppes beyond Mt. Ararat, along the Zagros Mountains; east, to Afghanistan, on the plateau of Iran; over the frigid Elburz range, 18,000 feet high; through Kafiristan and Chitral, regions so wild that until the expedition of Sir G. S. Robertson (1889) no modern explorer had dared the wilderness; through the exceedingly difficult country in and around Carmania, where to the south is the far-famed Ormuz, or as told in Paradise Lost "the wealth of Ormuz and Ind," meaning fabulous riches; then away off yonder a thousand miles northeast to the town of Alexandria Ultima, on the Jaxartes River; along the Cophen and the Indus, land of honey-trees, banyans and cotton-trees (tree-wool); soldiers frightened to death by the "bore" of the tide at the mouth of the Indus; adventures with schools of whales in the Indian Ocean; the wonders of India; the gigantic walls of Babylon; the golden treasures of Ecbatana; the pearls and rubies of Susa; to say nothing of contact with strange tribes, from Mardi beyond the Caspian Gates to the altars of Alexandria on the hinterside of the remote Hydaspes River—all this and much more must have seemed like a fairy tale to the Greek adventurers.

If now the basic idea in this book is correct, to-wit, that the spread of knowledge is one of the fundamentals necessary to that sense of fraternalism which in turn is the foundation of modern Democracy, as a social and political system, in turn the free commingling of 2,000,000 Greeks as soldiers, camp-followers or merchants in a common cause (even though that cause was in effect a gigantic raid) was of the highest educational importance to the soldier who survived the hardships of the extraordinary expedition; as well too of subsequent evolutionary signification in the march of the European masses, otherwise the rise of the Common Man.

* * *

Before our startled myoptic slave-vision (speaking for the Greek masses) behold rising as in an opium-dream the far-fabled Land of the Magi, presided over by a weird

esoteric priest-craft. On the mountain tops the Magi, waving tamarisk twigs and mumbling mysterious words of fate, go through incantations before fires on altars; the object of worship is, sun, fire, earth, water and air, all certified Persian deities. The sacrificial victim is the horse; the fat is tried out; the Magi sell the horse-meat to those of the congregation who wish "to get the power." As the Magi enjoin that no stream, nor the earth, nor even fire itself may be polluted by flesh or bones, the practice of exposing the dead to be devoured by vultures is followed, but in unusual cases such as the death of rulers, if the body is coated with wax, the Magi allow it to be buried.

Immense quantities of wine are drank in Persia, and once a year at the feast King Mithras as part of his religion makes a public spectacle of himself, drunk as a beast. The national dress is highly ornate: gold collars, flowered tunics, rings on every finger, bells on the toes, and the houses of the rich are crowded with servants; in the king's household are 20,000 servants, some are his Eyes and Ears, others his royal Tasters, for he lived in hourly fear of being poisoned; still others are his Spies, his Readers, and we know not what else.

* * *

In war, the Persians fight with battle-axes, slings, spears, arrows and swords; the wheels of their war chariots are armed with scythes. The Persians live in the saddle; the lad's education begins at five, and he becomes in time master-horseman and master-bowman. He throws a javelin while his horse is going at full speed.

* * *

The eyes of the soldiers behold strange cuneiform messages, carved on huge stones. In the land of Bactria, they come across the very cave of Zoroaster, the Persian reformer (1500 B. C.), who according to the legends lived twenty years in the mountains, there perfecting his spirituality. At the time of the conquest, Zoroastrian books were collected by Alexander.

The palace of Persepolis is among the wonders of the world; ten horsemen ride abreast, up great stairways

whose walls are sculptured with combats between lions and bulls; colossal winged human-headed bulls, stand guard at the palace portals. The Great Hall of Xerxes is larger than Karnak in Egypt. We read of "pavements of red, blue, white, and black marble; carpets from Sardis spread for the king; walls covered with plates of gold and silver; the golden throne of the king, under an embroidered canopy, supported by pillars of gold inlaid with precious stones; a golden palm-tree; gold and silver couches; and over the royal bed a golden vine, each grape being a precious stone of enormous value, all recorded as appurtenances to the royal palace."

Alexander's soldiers found all manner of wonderful loot, such as "carpets of Babylon and Sardis, shawls of Kashmir and India, fine linen of Borsippa and Egypt, ornamental metal-work of Greece, coverlets of Damascus, muslins of Babylon, and the multiform manufactures of the Phonician towns."

* * *

"If Alexander will be a god—let him."

It is not within our purpose to describe the marches and conquests of Alexander. His picture on his coins reveals to us a cold, cruel, frowning man; a straight line dropped from the tip of his nose would touch his protruding chin. The ferocious Alexander came honestly by his disposition. His father Philip of Macedon was a first-rate military butcher, also Alexander's mother was noted principally for her violent temper.

The wild rages of Alexander took many forms; a detailed account would fill a large volume on military atrocities. On one occasion, while Alexander was away at the wars, rumor came out of Illyria, "Alexander is dead; now is a good time to be freed from bondage." The ancient city of Thebes, founded by the Phonician Cadmus, 1600 B. C., decided then and there to revolt against the Greek captain. This town had fallen to Alexander (338 B. C.) through the death of his father. Hearing the rumor, Alexander marched from Illyria with all speed; Thebes was promptly reduced; all the inhabitants killed

or sold into slavery; all the houses leveled with the exception of one house—that of the poet Pindar.

Alexander's unfortunate physical and psychical abnormality (epileptic seizures) intensified his irritability and cruelty. In a drunken rage he slew his dear friend Clitus, the man who had once saved Alexander's life; and also while drunk, Alexander ordered the burning of beautiful Persepolis. The conqueror tortured and hanged the Greek author, Callisthenes, who had been impolitic enough to refuse to acknowledge Alexander as demi-god. Fyffe adds: "Alexander dragged alive behind his chariot a general who had gallantly opposed him; tortured and put to death on mere suspicion Philotas, commander of his cavalry, whose friend Alexander had pretended to be up to the last moment; killed by craft Parmenio, one of his oldest generals."

While in Egypt, Alexander made a perilous trip of eight days across the Libyan desert to the temple of Jupiter Ammon, to ascertain what the oracle would say in reply to the direct question: "Is not Alexander a god?" After the usual priestly incantations had been gone through with, the answer came, "Thou art the son of the god Jupiter Ammon, and shall be successful in all thy undertakings." Delighted, Alexander immediately sent out runners to announce the great news to the people of Greece and ordered that his name should be promptly enrolled among the gods. The Spartan reply is amusing as well as clever: "If Alexander will be a god —let him."

* * *

Alexander the Great is now hailed as a son of a god.

We have already said that there were, in Antiquity, but two classes, gods and slaves. In those special sections dealing with Divine right of kings in the modern politico-religious sense, we shall trace, in detail, the simple yet surprising evolutions through which this Ancient idea passed; but for the moment in reflecting on the social system of Antiquity, bulwarked on slave-labor, on one side, and domineered over by men claiming kinship

with the gods, it is enough to understand, in round terms, that Egypt, Babylon, Assyria, Chaldea, and other sovereignties though governed variously, were headed by despotic monarchs who united in one august person the functions of high priest, legislator, patriarch, and warrior. As supreme personal representative on earth of immortal gods, this human despot rewarded and punished in his own arbitrary way. He was, in short, a demi-god.

Also, it is clear that in nations exposed to enemy-attacks, such as Assyria or Babylon, the kings, each time they hurled back the enemy, naturally demanded even more abject obedience on the part of their subjects, and it was but human that rulers expected groveling evidences of deification. The demi-god, as ruler, was supreme authority, or patriarchical head; the sum total of the wisdom of the priestly class gathered in his august person; finally, his was the despotism of the successful military master. Especially, in the Roman, the Persian and the Macedonian empire, the human demi-god combined in his person all spiritual as well as political leadership; and naturally as the true head of the state, was saluted as a veritable god on Earth even as had been the Pharaohs.

Alexander the Great, when he came to die, ordered that even the conquered cities of his vast empire should enthrone him among the gods. He hoped thus to keep the empire from falling to pieces. Alexander rightly reasoned that a servile people would necessarily endorse whatever a god ordered—for a god is a god, and must be obeyed. It was Alexander's belief that the masses throughout the conquered lands, between whom and himself there was no sympathy, would, nevertheless, in dread and terror of gods submit to decrees of the great god Alexander—even though he were a non-resident god, come across the blue water from the West.

The honor paid to rulers of Antiquity must in a sense be ascribed to reverence for paternal-headship

The Ancient world supported fatherhood both from religious and natural causes; and the situation in turn exerted a vigorous moulding influence upon the whole political organization of those far-off times. The people believed the strong ruler was the all-father, the head of the state; and it followed that this superior man, more than mortal, was of the circle of gods.

Thus, in turn, the power of the ruler tended as time passed to become rigidly autocratic. He often went so far as to suppress all intermediate authority, and at last it fell out that the great god at the head of the state, dominated the separate tribal organization—even as the great central sun sheds its light for all. We shall be startled to find, as we trace this idea down the centuries, how Divine right of kings continued to be accepted, age after age.

There remains little to be told. Asked on his deathbed who should inherit his throne, Alexander sagely replied: "It will go to the strongest." As usual, Alexander's judgment of human nature was correct. His prophecy was soon verified. The loot was divided among his four leading generals, Ptolemy, who received Egypt; Lysimachus, who took over Thrace and nearly all of Asia Minor; Seleucus, who grabbed Syria and the East; and finally Cassander, who annexed Macedon and Greece.

Here is what happened: There were three strong ambitious Ptolemys and then followed ten weak-minded ones, the last of whom married his sister, Cleopatra; at her death Egypt became a Roman province (80 B. C.). Seleucus, in, turn slew the rival general, Lysimachus, and became conqueror of Persia; but the strong man's weak descendants as usual could not hold the empire intact; the Romans took hold (65 B. C.). Cassander's share, Greece and Macedon, lost through old Greek feuds (Achæon and Aetolian leagues), finally fell to Roman greed (148 B. C.).

Who were the ultimate heirs of Alexander? Unseen tide of social evolution ever working beneath the surface of events, bears us on; and the spoils of Alexander became the inheritance of the swineherd.

With 250 years after the priests of Jupiter Ammon laid Alexander away in his casket of gold, the Greek fighter's estate in crown-lands, diamonds and sacks of gold had been confiscated by many minor brawlers, who in turn succumbed to the supremacy of Roman will-power, backed by Roman military genius. Thus, as ever, a vast unformulated social agitation having to do with gathering up and scattering knowledge, riches, fame, honors, was in fateful progress, all unsuspected by the chosen wise men of the times. Let us cut this short, for the details will afford the foundation of chapters that trace the rise, progress and decline of Roman institutions, to which we shall direct attention, over the long trail of twelve centuries, bringing us to the 400's A. D.; then, in turn, the Roman experiment transformed by barbarians from beyond the Alps, merges its identity in still later forms of social evolution down through the Dark Ages, the Medieval period, and well on into modern times.

Though Alexander introduced new and conspicuous social grandeurs in the material side of Greece, and elsewhere around the Mediterranean, on the whole already the old, free-spoken life of Greece was dying. "Patriotism and public spirit," says the gifted scholar Rawlinson, "disappeared; luxury increased; literature lost its vigor; art deteriorated; and the people (Greek) sunk into a nation of pedants, parasites and adventurers." These are strong words, but in the light of not far distant centuries, were to be proven entirely correct.

It is all explained in the familiar but largely unrecognized course of social evolution. The heaped-up barley corns of the past, long winnowed by the fresh Greek winds, were now passing slowly but surely to the all but empty measure of the Common Man, and rattled in the bottom of that cup as a few grains for future harvests.

Yet, few observers recognized the situation. Wise men thought and wrote that Greece and Grecian institutions were immortal. As for pinning your faith on what the men of any era write concerning their own petty affairs, you may as well look at the Great Stone Face. The mills grind slowly, and the greatest Historian inevitably takes our errors, our false deductions, our absurd conclusions, our vain hopes, and in the end sets all things right. His name is Father Time—the emeritus historian of them all—before whom Macaulay, Coulanges, Belloc, Voltaire, Grotius, von Ranke, St. Augustine, Tacitus, Plutarch, Seneca, Montesquieu, Lloyd George, Tolstoi, Lord Acton, von Holst, are as infants in arms. Father Time, the only accurate historian, leisurely corrects with iron pen the errors of human vanity, wherein mortals limited to their own short-sighted view, proclaim the permanency of this or that favored institution. Do you doubt it?

Socrates had no higher criterion than the laws of each country; Plato advocated the destruction of families through raids on distant tribes, for the sake of reducing them to slavery. What has become of these so-called profound ideas?

Even as late as the days of Louis XIV (d. 1715) the eminent pulpit-orator and social philosopher Bossuet (d. 1704) tutor of the Dauphin, wrote that resistance to kings is a crime and that it is the heaven-decreed duty of subjects to bear ever with ruthless exactions of monarchs. Where is that great idea now?

Thomas Hobbes (d. 1689) author of the famous "Leviathan," taught that monarchy is the best type of government and that the people must always give in; that in short, governmental authority, as certified in the ruling dynasty, is everlastingly correct.

Blaise Pascal (d. 1662) French mathematician and political writer of profound authority in his day, urged men never to make laws against dynastic power.

Spinoza (d. 1677) the Dutch philosopher, whose transcendent metaphysics were taken up by Goethe, was a powerful advocate of the domination of religion by the state. What did Father Time do with that report?

And we could go on and ask over and over again what that paramount historian of them all, Father Time, did with the scribblings of one and another of the supposedly inspired thinkers, down through the past.

When Charles I was beheaded (1649), records tell that here and there ultra-Royalists died of shock; and when Louis XVI (1793) perished on the scaffold, his historians solemnly predicted that the end of the world was in sight.

Richelieu (d. 1642) held that the common people must be kept poor, and that France could not be governed except by the right of arbitrary arrest in the hands of high politicians.

When Prynne (d. 1669) protested against Divine right in England, there seemed no wrong in cropping the ears of a Puritan, so the kept-historians wrote.

The University of Oxford on a memorable occasion, decreed (1663) that all books dealing with the so-termed rights of the people, as against Divine right of kings, should be burnt by the public executioner, even as that worthy is called on to dispose of criminals on the scaffold. If you have any curiosity to verify this statement, or to marvel on how the world has changed, we refer you to Farrer, page 191, et seq., (Books Condemned to be Burnt); and also you will learn that there were favored kept-writers who upheld popular ignorance, pauperism, class against class, religious strife, and political prisons —then as now.

Aristotle condemned Democracy as the worst of governments; and again and again eminent historians of all ages, not seeing things under their very noses, have eloquently contended that absolute power may, by the fiction of popular origin be as legitimate as constitutional freedom. Historians of the great Augustus Cæsar, upheld that very thing and so did latter-day historians of the autocratic usurpations of Napoleon III, otherwise in Victor Hugo's pungent phrase "Napoleon the Little."

Finally, coming now to Rome's brawls for the loot of the world, the Greek historian Polybius (d. 123 B. C.) wrote that Rome was at the height of all earthly glory—

and yet at that very moment, although he knew it not, Rome was dying.

* * *

In recalling all these fallacious judgments, we neither praise nor blame; knowing well that as our race moves forward, old errors will in time be corrected. Let us accept the wisdom of each century for what it is worth. That historians of various eras necessarily differ in their estimates of men and events is a helpful, rather than a retroactive sign.

Francis Bacon (d. 1626) tells us that James I had "the power and fortune of a king, the illumination of a priest, the learning and universality of a philosopher." Yet the great mind of Lord Macaulay (d. 1859) intent on giving to history a new aspect, based on the triumph of forces combatted by James, sees in Bacon's philosopher, priest and king, "a stammering, slobbering, trembling coward, whose writings were deformed by the grossest and vilest superstitions—witches being the special objects of his fears, his hatred and his persecution."

These examples wherein very wise and learned men of all ages differ radically, could be multiplied by seven thousand yesterdays. We have shown you the seamy side; but now on the smooth side, we say that despite the bigotry of history, controversial writing represents a principle of Affirmation at the basis of obvious phases of social evolution, and, therefore, is indispensable to any race that not only aims to preserve its freedom but also hopes to march on to better days. In that respect, even man's absurd wranglings must have a place.

* * *

CONCLUSION

Let us now interpret the foregoing facts in a broad, unbiased way. The moral and intellectual neutrality demanded by one who writes of the march of the Masses, the sober and generous acknowledgment of all manner of forces in social evolution, as set forth by conflicting opinions, is here recognized and sustained. For behind all the disputations of men of all time, is this great concealed but profound inquiry! When we talk of justice, "whose" justice have we in mind? Is it the justice of a selected demi-god, who chances to be in temporary dynastic power, in religion, law, politics or science—or is this justice common men are seeking down the ages (delayed Natural justice!) lying unformulated in the mind of the swineherd? For the missing heir of the ages is none other than that forgotten member of society, the swineherd, otherwise symbol of the Masses, overlooked for centuries and centuries, and only now just beginning to come into his own. And never forget that, along other evolutionary ways in which this swineherd comes into his own is by plain ruin of the Past—over and over again, age for age—else this book is useless to write, and worse than a waste of time to read.

* * *

Noble story of Greece, hideous story of Greece, here we must part. With your great captain, Alexander, now proclaimed a demi-god and lying there in his casket of pure gold, your ancient glory, Greece, is passing rapidly away, to be known henceforth only in song and story. But at that, not entirely vanishing, for whatever of good there was, whatever of social hope, will, we are sure, reappear in other and later social experiments, as a just contribution from the Past to the Present. Such is ever the way of Father Time touching the much misunderstood and difficult subject of Democratic evolution, as set forth in the summary of human institutions whatsoever. Better years are coming, wider hopes for the drudges in forest, mill and mine. And the swineherd will yet sit upon the throne by the Divine right of his own humanity.

Those vast territorial possessions of Alexander that temporarily delight and puzzle the mind, are to be flung here and there, as usual (more especially after the decisive battle of Ipsus, 301 B. C.), and consequently just that much sooner the world-empire will fall to the overlooked heir—the Greek swineherd, now branded as a slave, otherwise the representative of the Common Man.

Subsequent tiger-strife of Alexander's generals, new masters intent on cutting one another's throats, provides the familiar evolutionary situation always introductory to the New Era; wherein aggravation of evil in the end prepares the way for those fairer social experiments now about to follow as the scroll of Time unrolls. Till the New Era in turn wears out and passes into oblivion—"Let the great world spin forever down the ringing grooves of change." No doubt, as Tennyson phrases it, he who dipped into the Future far as human eye could see, perceived the advance of a mighty change. Hark, the Greek chariots are passing in the night. Whither away? Who knows?

> **"Onward the chariot of the Untarrying moves;**
> **Nor day divulges him, nor night conceals;**
> **Thou hear'st the echo of unreturning hooves,**
> **And thunder of irrevocable wheels."**

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